

# LEND A HAND.

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A RECORD OF PROGRESS.

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The meeting of the National Conference of Charities and Correction was in many regards the most remarkable of the remarkable series. It brought together persons from every part of the country. The programme had been made with great breadth, and at the same time with great care. Any one who would examine that programme in its detail would see that here was virtually a course of lectures, many of them by the most distinguished experts, on a large number of subjects which should come into any proper study, one does not say simply of charities or penology, but of the whole science of sociology.

It was my duty, ten or twelve years ago, to attempt to make the arrangements for the foundation of a college which the late Mr. Wade of Cleveland wished to found for the study of mental and moral science. On full conference with this gentleman, it was determined that as far as possible this should be a post-graduate college, perhaps connected with some other institution, in which the principal studies should be studies relating to the improvement of society in different

lines of what are called social reform. But never man had a more discouraging task than I had in attempting to persuade persons interested in education and persons interested in the bettering of the world, that there was room enough unoccupied for the foundation of such an institution. To say that we needed students whose whole lives should be given to working out these problems, and to preparing young men and young women for active life in connection with the practical duties which the reform of society demands,—this seemed, to most persons whom you addressed, like the vague prognostications of a dreamer.

A dozen years has changed all this. Not only the average legislator, but the very writer in a journal, understands that there is a good way and a bad way to handle crime, that there is a good way and a bad way of the curing of the insane; that it is well or it is not well to crowd together five hundred persons under the same roof of an institution. And just in proportion as any person does attend to one of these subjects practically, he finds that when he cuts off the head of one difficulty there are two difficulties in its place, and that the old fable of the Hydra tells us the experience of some reformer who had undertaken to clean out Augean stables.

We are able, in other parts of this number, to print some of the papers which attracted most attention before the remarkable audience which was collected at New Haven. That audience numbered three or four hundred persons, assembled from different states, as I have said, and from different lines of thought and life. This union of what people roughly but incorrectly distinguish as the idealists and the experts gives to these meetings their best and largest value. In point of fact, it will happen in almost every instance that the idealists are experts, and it will happen again that the experts are idealists. Many a professor of a college, who is lecturing on one or another of the themes involved, has around him a class of young men or women who are themselves carrying out from week to week the results of the instruction which

they receive. Many a man is in a position to collect the detailed acts and make the detailed observations which are essential for any correct discussion of the problems which are before him. And, on the other hand, there is not a man or a woman worth the salt which they eat, in one of the great state institutions, either of charity or correction, who has not some vision of a good not yet attained, some hope for the future which as yet exists only as a rainbow upon the cloud, and who is not glad of an opportunity to describe the rainbow or to state the hope in words. The meeting of such people in a railway car, as they are on their way from some new found state in the mountains to the "academic halls" of New Haven, is in itself an opportunity for them and an advantage to mankind. And in every opportunity that is given, at the New Haven or the Denver which unites them, for frank and open conversation as to the results which have been obtained in the past or as to their expectations in the future, something is learned, something taught, and perhaps something resolved upon, of which the whole country, not to say the whole world, will have the benefit.

It seems petty to speak of the technical detail of the management of such conferences; but on the technical detail a great deal of the comfort of the visitors depends. And according to their effort and the accuracy of the working of the machine, will the result be a result worthy of six days or only of three days. One wants to save every moment of the time of such a conference; one does not want to have to give any chance to the "talkee-talkee" people, or to speculations to which nobody would listen when they uttered them in their own homes. On the other hand, one does not want to limit by a hair's breadth the utterances of the oracles, of the persons who have earned a right, when they appear on the platforms of the world, to teach as those having authority. It is very difficult to make arrangements which shall restrict the fools, and shall give full sweep to the sages. And the committee of arrangements have more to do than

this; they have to determine how much and how little shall be done in the section-rooms; they have to know what must be heard by everybody and what need only be heard by a few. It is but fair to say all this by way of praising the arrangements which were made at New Haven, and giving credit to the great diligence of the committees on the ground who made the occasion agreeable and profitable.

Undoubtedly much is gained when such a convention can be held in a university city with the character and traditions of New Haven. There are not many such cities in the world. May I venture to say that the good is not wholly to the Conference? It is a great thing for the officers and students of such a university to get this view of the world in which they live, the world in which most of them are to act. The outside world still laughs a little at cloisters, and looks a little askance at the utterances of professors' chairs. If there be any reason for the laugh, if there be any truth in the separation between the world of the university and the world of Wall street, the world of the locomotive, or the world of the spindle, such gatherings as these, where men who only see students and teachers meet with others who see every day all sorts and conditions of people, have an advantage which cannot be well expressed in words.

E. E. HALE.

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### POVERTY AND ITS RELIEF.\*

THE METHODS ADOPTED BY THE CITY OF NEW YORK.

BY MRS. C. R. LOWELL.

Wherever any body of Americans interested in the question of poverty and its relief meet together this spring, the first thing they should do is to rejoice. During the winter of 1893 and 1894 we were forced by the emergency to do many things which seemed to us dangerous, and we dreaded to meet in the winter of 1894-95 the evil consequences of

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\* A paper read at the National Conference of Charities and Correction held at New Haven, Conn., May, 1895.



our actions; but from all the cities comes the same report, —the evil consequences have not ensued. This means that we did the good we meant to do and did not do the harm we feared we were doing. It means that our earnest desire not to hurt the souls of those in need, while we helped their bodies, was so strong and so genuine that our influence upon them was good; and it may well give us renewed faith both in human nature and in the spirit in which we have tried to do our work. I believe the secret was that we did care more for the souls and characters of the people we tried to help than for their bodies, and that we did therefore treat each one as an individual person; and, even though we had to deal with hundreds, we never *lumped* them, and treated them wholesale as a class.

It has been most remarkable that the people, hard pressed as they have been again this winter, have not succumbed to the temptation to turn for help where they got it so freely last year. The secretary of the University Settlement in New York, who himself gave out hundreds of relief-work tickets in 1893 and 1894, and who watched carefully the special relief-work given from the Settlement to the striking cloak-makers this winter, said he found only *six* of last year's applicants among the five hundred who came this year. At the Charity Organization Society District Offices, where relief-work tickets were also distributed in 1893 and 1894, there has been this year the same remarkable absence of applications from those who were helped then.

And, as I have said, the account is the same from other sources, to take only three of the largest societies in New York.

The number of "cases treated" by the United Hebrew Charities during the first three months of the years 1894 and 1895 were as follows:

		1894.	1895.
January	- - - -	3,625	4,447
February	- - - -	4,175	3,449
March	- - - -	4,592	2,997
		<hr/> 12,392	<hr/> 10,893

The number of applicants to the Association for Improving the Condition of the Poor during the same period were :

		1894.	1895.
January	- - - -	4,797	3,883
February	- - - -	5,560	3,539
March	- - - -	5,021	2,920
		<hr/> 15,378	<hr/> 10,342

and the number of applicants to the Charity Organization Society :

		1894.	1895.
January	- - - -	5,091	2,559
February	- - - -	4,651	2,317
March	- - - -	4,005	2,230
		<hr/> 13,747	<hr/> 7,106

Thus, as I have said, we do well to rejoice; for a great danger has been escaped and a great lesson has been learned.

But let me make now a practical application of the lesson learned, and try to sketch the rough outlines of a plan by which, in ordinary times, people in distress may be helped physically without being hurt morally.

To turn to the special field assigned me, New York City, the problem of relief in New York is the same as in other large cities,—how to provide such help as is needed for the people who belong in the city without attracting to it persons from outside, and how to help effectively such of these last as do come.

The problem would be simple enough if there were only a given number of people in the city suffering from poverty and want, which number could not be increased, and could be decreased by every individual lifted out of misery; but the truth is the exact opposite to this. While the conditions continue which bring people to distress, while the great city attracts from all quarters and corrupts those who come, the suffering and misery will continue, no matter how many are "relieved."

It is not only or chiefly selfishness which should lead every large city to dread an influx of the homeless and unem-

ployed; for, in the nature of things, little can be done for them which will not finally be more of an injury than a benefit both to them and to others. The natural attraction of the city is felt not only by the most intelligent and energetic of country men and women, who rightly believe that their chances of rising are infinitely greater in the metropolis than at home, but by the happy-go-lucky, who hope that "something will turn up" every time they make a change, and by the purely lazy or vicious.

Every "charity," notwithstanding the best efforts of those who conduct them, adds to this attraction: and the result is sad beyond expression.

As Edward Denison said thirty years ago:

A prominent characteristic of our social economy, and a main cause of its unsatisfactory condition, is the ignorant rush of population from the villages and smaller towns toward the great industrial centres.

\* \* \* It will be objected that, if the people flock to the towns, it is because they find themselves better off there than in the country. But do they? My complaint is that the rush is an ignorant rush, which carries its dupes over the precipice into the gulf of pauperism, of crime, of disease, of starvation, of despair. . . .

The problem is to drain a poisonous marsh into which run streams of pure water to be polluted in its depths. Shall pumps be applied to suck out the poisonous stuff and suck in still larger floods of fresh water to absorb the deadly miasm, and so create an unending task of pumping, or shall the streams be cut off?

Practically, what solution of the problem do I propose?

That the chronically "homeless" and "unemployed" shall be dealt with almost entirely by a system of public relief, the exception being only made in favor of such private relief agencies as will bind themselves to take sole care, and permanent care, of such individuals as they undertake to deal with at all,—to provide home and work and education and religious teaching for them.

The public relief I advocate would consist of three stages: the first, a decent lodging-place, where cleanliness and strict order and discipline should be enforced, and where, at the

discretion of the public authorities, men or women might remain from one to seven days, while arrangements for their permanent disposal could be made; second, a farm school, where a training lasting from six months to two years, should be given to fit its inmates for country work and country life; and, third, what General Booth has called "an asylum for moral idiots," where men and women who have proved themselves incorrigible, shall be shut away from harming themselves and others. As General Booth says, "It is a crime against the race to allow those who are so inveterately depraved the freedom to wander abroad, infect their fellows, prey upon society, and multiply their kind."

I fear that to many my scheme of "public relief" will seem harsh and cruel; but I believe it to be far more kind than any other, both to the unhappy beings themselves, who are now by mistaken leniency lured into a life which surely leads to physical and moral death, and to the community at large.

Having now described what I think public relief should do for the chronically homeless and unemployed, I must take up the question of how private charity can help those in distress,—really help them, I mean,—help their characters and their souls as well as their bodies.

Three things are necessary:

1. Knowledge of the facts.
2. Adequate relief for the body.
3. Moral oversight for the soul.

In New York city it seems to me that we have the means of supplying all three, if we would only use them.

We have the Charity Organization Society to supply the knowledge of the facts. We have rich relief societies to supply the adequate relief for the body. We have churches, synagogues, and devoted private individuals who long to help to supply the moral oversight of the soul. Besides these positive means of effective work, we are also favorably situated, because we are almost entirely free from the complications of public out-door relief, which is reduced to a minimum in New York city.

Without indulging in any extravagant fancy, I shall try to draw a picture of what might easily be done with our available forces.

The Charity Organization Society is, of course, one of the last societies established; but it was the natural outgrowth of the charitable effort of the city. All those who were seeking to improve the condition of the poor, and to lift them morally and physically, felt that they must no longer work independently and at cross purposes, but must join themselves together in some representative body, where delegates from all the different benevolent societies should meet and consult and keep constantly in touch with each other. For this reason the Association for Improving the Condition of the Poor, the German Society, the St. Vincent de Paul Society, the Hebrew Benevolent Society, the French Benevolent Society, and many others, upon the suggestion of the State Board of Charities, united to form the Charity Organization Society,—the society to *organize* charity; and representatives from all became members of the Council, and inaugurated a system by which not only the societies which established this new society, but all others in the city, and all churches and individuals, could get reliable knowledge of the facts about every individual whom they wanted to help in any way, thus furnishing a sure foundation upon which to base their plans of help. If carried out, this would have three most fortunate effects. It would prevent all “overlapping,” since, if the names of all persons applying anywhere for relief were sent in to the Registration Bureau of the Charity Organization Society immediately, no two societies and no two individuals could be helping the same person in ignorance of each other’s action. It would prevent deceit on the part of those needing relief, because deceit would be immediately discovered; and it would effect a decided saving of money by the relief societies, partly because all “investigation” at their own expense would be unnecessary, since the work is done without charge by the Charity

Organization Society, and also because they would cease to give relief to those not really needing it.

Through this saving it would be possible for them to give "adequate relief" in every case; and this is undoubtedly one of the things most needed in any ideal system of relief, although it is a necessity which is but little recognized in practice, even by those who most loudly advocate the value of relief in theory. Yet can any one really approve of "inadequate relief!" Can any one really approve of giving fifty cents to a man who must have \$5.00, trusting that some one else will give the \$4.50, and knowing that, to get it, the person in distress must spend not only precious strength and time, but more precious independence and self-respect? Is it not a pity that all relief societies give to so many people, and give so little to each? Would it not be far better if each were to concentrate upon a smaller number of persons, and to see that each one of those was really helped, that the relief given to them really *relieved* them?

There are many families in every city who get relief (only a little to be sure, but enough to do harm) who ought never to have one cent,—families where the man can work, but will not work. The little given out of pity for his poor wife and children really intensifies and prolongs their suffering, and often prevents the man from doing his duty by making him believe that, if he does not take care of them, some one else will. On the other hand, there are many families who ought to have their whole support given them for a few years,—widows, for instance, who cannot both take care of and support their children, and yet who ought not to have to give them up into the blighting care of an institution; and these families get nothing, or get so little that it does them no good at all, only serving to keep them in misery and to raise false hopes, or else to teach them to beg to make up what they must have.

Ought not "charitable" people to manage in some way to remedy these two opposite evils?—to do more for those who should have more, and to do nothing for those who should

have nothing, saving money by discriminating, and thus having enough to give "adequate relief" in all cases.

The knowledge which the Charity Organization Society can give would help societies and churches to distinguish more carefully than they do now between the people who should not have any relief at all and those who should have a great deal.

All relief-giving, however, is such an unnatural way of remedying the evils from which our fellow-creatures suffer that, even when it is necessary, as it too often is, it tends to pervert and injure the character of those who receive it. Therefore, in order to make it as little dangerous as possible, moral care must always go with it. Even the widow with the little children, if she finds that everything is made easy for her, may lose her energy, may even, by being relieved of anxiety for them, lose her love for her children; and the children themselves, growing up without feeling the necessity of exerting themselves, may be ruined. Therefore, a watchful friend must always be on hand to see that these evils do not follow upon the receipt of the physical help which must be given; and this friend ought to come from one of the religious bodies of the city, and ought to have a special training to prepare him or her for this work of moral oversight. Already in some churches in New York there are bodies of visitors who receive such training. There are also small bodies of visitors in the various districts into which the Charity Organization has divided the city; but these bodies of visitors are far too small, and the districts are far too large.

Instead of eleven district committees there should be forty local centres, whether established by the Charity Organization Society or otherwise it matters very little; but in each of these local centres committees should be formed, and here delegates from all the local charities and from churches should meet each week or oftener to consult together, not only as to the welfare of the whole of their respective districts (seeking always to make the work of the various so-

cieties and churches as effective as possible by thorough co-operation), but also to consider and consult as to the best means of helping any person or family in distress who had applied for help or about whom any one came to ask advice. To these meetings should also come any individual who is especially interested in trying to help and raise families of "unworthy" and "shiftless" and disreputable character; and they should receive such advice and assistance as the members of the committees, from their study of such matters, ought to be exceptionally competent to give. Thus, in the case of a person applying to any church society for assistance, the regular course pursued would be as follows: First, all the particulars known should be sent to the Charity Organization Society, and a thorough investigation requested. Then, upon receiving all the information as to the person concerned that could be supplied in this way, if it were found that no one had the care of the family, the church should appoint an especially intelligent and sympathetic man or woman to take the moral oversight; and he should at once go to the district committee meeting nearest to his own house, lay the facts before the committee, and ask their advice and help. If physical relief were required, the best source from which to obtain it would be pointed out; and, in any event, the visitor would at least have the advantage of talking over the possible ways of helping, and would get encouragement from the experience of persons who were constantly considering the needs of just such families.

In regard to physical relief to able-bodied men and women the experience of 1893-94 would seem to show that, while "relief-work" as a regular annual means of giving relief would probably be very bad for the community as a whole, by encouraging the less efficient and energetic workers to depend on it, yet that its influence on the character of the individual may be good, and, if very carefully guarded, that it may be the best means of giving such relief as is absolutely necessary and inevitable.

But I do not wish to be supposed to be presenting an ideal



relief system. There is no ideal system of relief. For relief-giving by system is an evil; and even though a necessary evil, as at the present stage of our social development it seems to be, yet the only ideal in connection with it is that it may in time render itself or be rendered unnecessary. I think no one yet knows how this can be done; but the means by which we shall reach the knowledge of how to do it I believe to be evident, and that is by the patient and careful study, by educated men and women who go to live as neighbors of the poor workers in the crowded parts of the city, of the actual people who must be helped and of the conditions that must be changed.

The fact that such educated neighbors can do a great deal to make those around them happier and better is self-evident; for however wonderfully the overruling and omnipotent "Power that makes for Righteousness" may turn what seem to us fatal surroundings into a means of grace to the human soul, yet there are many ways in which those who have had larger opportunities can bring pleasure and beauty to the toilers in swarming tenement houses. In the daily intercourse with the children, with the boys and girls, and with the young men and women, much can be done to awaken nobler ambitions and create higher ideals. But, important as this personal work is, I do not think it is the most important work to be done. The chief value, to my mind, of the colonizing of the more highly educated and, from a worldly standpoint, more favored individuals among those who live in densely crowded neighborhoods, and work hard for a good part of every twenty-four hours, is that they come to know them, to know their lives and to know their needs, and can report them to the people who have the power to supply what is needed.

Experts are required now in every field. Most people have not time to attend to more than their own immediate surroundings and business. So many things press for attention that much which is of the greatest importance is pushed aside, and therefore it is necessary each part of the

public weal should be especially studied by those who devote themselves to personal observation and the collection of facts; and such students and collectors of facts in sociology are, or ought to be, the men and women who take up their residence among the "plain people," as Lincoln called them, observe their daily life near at hand and all day long and every day.

The reason "charity" (so called, although it is sad to degrade a beautiful word) is so often discredited, and more often so discreditable, is that it has usually worked without any knowledge of this daily life.

It has kept out of the way of it, and has tried in a feeble and ineffectual manner to deal with the broken fragments, the failures, thrown out by it. When men and women have broken down because of long hours of over-work and horribly bad surroundings to work in, "charity" has put them into hospitals, and has either never thought or said anything about the causes of the break-down, or it has complacently remarked that "it was a pity that such conditions were necessary for business reasons."

When "charity" has found men and women drunken and shiftless and unable to care for their children, "charity" has taken their children away from them, and has said, "That's the way poor people are;" but it has not asked why they were so or tried to prevent their being so.

When girls have gone wrong and boys have stolen, "charity" has provided refuges for the girls and has put the boys into prison, and has talked as if such ruin of lives, and what looks like ruin of souls, were inevitable, never even wondering what other outlet for the natural love of pleasure and adventure, so carefully provided for in the case of other boys and girls, there was for these boys and girls.

Now, that is all changed or is changing; and it is, I believe, because men and women are learning the actual life of the mass of workers who do not break down, but who only die, who are not drunken and shiftless, but who lead lives of such heroic self-sacrifice and devotion as we cannot lead be-

cause the demand is not made on us, and of the lives of the boys and girls, who grow up brave and pure through and in the midst of circumstances which, as I have said, seem to us fatal.

But, notwithstanding all the virtues and all the heroism of the mass of the people, they do need and ought to have a great many things they do not have, and the whole community ought to help to get them; but the first step toward helping them to get them is to know exactly what they need, and this knowledge the "residents" in college settlements and the individual residents in tenement houses must get for us. They must report the neglect of the city government to do its duty, whether as street-cleaners, as police, or as educators. They must report the oppression of employers, whether the oppression be the result of individual carelessness or, as is often the case, the result of trade conditions. They must cry aloud for more air, more space, for a larger and better life in every way for the great masses of men and women in our cities.

Not only does self-interest require that we help to lift our fellow-men, to make them useful citizens, law-abiding, and industrious, but no one can escape the responsibility for the intellectual and moral development of the race. As Drummond says, "the directing of part of the course of evolution" has passed into the hands of man. "A spectator of the drama for ages, too ignorant to know that it was a drama, and too impotent to do more than play his little part, \* \* \* Nature meant him to become a partner in her task, and share the responsibility of the closing acts. It is not given him as yet to bind the sweet influences of the Pleiades or to unloose the bands of Orion. In part only can he make the winds and the waves obey him or control the falling rain. \* \* \* But in a far grander sphere and in an infinitely profounder sense has the sovereignty passed to him. For he finds himself the guardian and the arbiter of his personal destiny and of that of his fellow-men. The moulding of his life and of his children's children in measure

lies with him. \* \* \* He shapes the path of progress for his country and his time. The evils of the world are combated by his remedies, its passions are stayed, its wrongs redressed, its energies for good or evil directed by his hand. For unnumbered millions he opens or shuts the gates of happiness, and paves the way for misery or social health. Never before was it known and felt with the same stately certainty that man \* \* \* must be his own maker and the maker of the world."

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### THE FEEBLE-MINDED.

BY GEORGE H. KNIGHT, M. D.

For the past ten years the status of the work accomplished, the methods used, the reforms advocated for the care and training of the feeble-minded, have been as familiar to the members of this Conference as have those of any other charity or reform which have been brought before us for help, encouragement, suggestion, or advancement.

You are so familiar with our statistics that you are not startled by the fact that, while the census of 1880 showed that there were 76,000 feeble-minded persons in the United States, the census of 1890 shows nearly 96,000,—an average increase of 2,000 a year for ten years, of which in actual numbers only about 6,500 are cared for in private or public institutions. This makes an average which seems discouragingly small until we recall the fact that the belief has been general until within a few years that persons of feeble mind were both useless and harmless.

We have no record whatever of any sustained effort in behalf of the idiot, or imbecile, until the year 1800, when a small beginning was made in France. And, now that the

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\* A paper read at the National Conference of Charities and Correction, held at New Haven, Conn., May, 1895.

Conference is here upon Connecticut soil, it may not be amiss to state, with pride in the fact, that the first steps taken in America in behalf of the imbecile were taken here in our sister city of Hartford, when as early as 1818 a few children of feeble mind were cared for, taught, and, it is needless to state, improved in the Asylum for the Deaf and Dumb.

Massachusetts led in establishing the first institution devoted especially to the feeble-minded; and, while it is not literally true, as we wish it were, that others have followed from Maine to California, yet it is true that, from Massachusetts to the ambitious young state of Washington, we have, here and there, successful schools and homes for this class of defectives.

Wisconsin has been the last to wheel into line, but may yet lead all the others if she cares for her dependants of feeble mind with the same zeal and judgment which she has already shown in her care of the insane.

Recognizing the fact that the Conference audience is made up of practical, earnest, thinking men and women from every part of our country, we have each year urged upon you the need, the pressing need, of having provision made for the feeble-minded in every state in the Union. It is not enough that seventeen states have shown justice, as well as mercy, toward this class. Every state owes a like provision to her citizens. There is no more pitiable, helpless object on the face of the earth than a boy or girl of feeble mind who is uncared for. There is no one of this class who can ever plead his own cause or that of his fellows, no matter how fortunate he may have been in his environment. He must always remain defective and dependent, at the mercy of his more fortunate brother, uplifted or debased by him.

Even our newly settled states are not free from this burden of imbecility. The sturdy emigrant, who comes to this land of promise full of hope, brings his misfortunes with him as surely as his courage and endurance. The hardships and privations incident to the development of a new country, the hard life of the women in the fields, perhaps the inheritance

of generations of poverty and oppression,—all these make themselves felt in the number of defective children found among our foreign population.

We do not stand before you as theorists. Practical proof of all that we have hoped and claimed could be done for the feeble-minded, is to be had by any one who will take the trouble to visit our institutions. We have shown that humanity and economy, public safety and individual interest, are each most truly conserved when we have given this class our best care and have surrounded them with every safeguard. We have been the pioneers in that new education which aims at developing mind and body at the same time. Nothing has been too small, too insignificant, to be of value, if it could awaken even a passing interest in these children under our charge. All our training, school, and trade and service of every kind, have had to have for their object the development of each individual.

It does not alter the obligation that our results are meagre from an intellectual standpoint. They are meagre, looked at from any point except that of comparison with the same class untrained. But is it not to the honor of our civilization to-day that, in spite of the fact that the most persevering efforts of intelligent men and women result only in this meagreness, there are yet those who are willing to spend a lifetime in making the best of this human wreckage?

Those of us who come closest to this work, those of us who are its warmest advocates, have no illusions. We know the hopelessness of trying to imitate intelligence or common sense, just as we know that, when a child of feeble mind needs hospital care, usually the most welcome message we can send to his parents or guardian is that his days are numbered. Yet that does not prevent our bringing to bear upon the case all the skill available to prolong the life of even one of the lowest types in our custodian grade.

We do not strive to educate the feeble-minded with any hope of "turning them out Harvard graduates," as we were once charged with thinking to do in the early days of the

work in Minnesota. The sum total of what is called "book knowledge" which can be gained by a person of feeble mind is comparatively insignificant. This is simply a means to an end. The end is to secure the best results in caring for a class who are found in every condition in life,—a burden upon the home, a tax upon the community, a responsibility which must be met by the state, whether or not. That we have been able to create opportunities for usefulness for them inside institution walls is one of the happiest results of our methods of training.

The details of institution care and training for the feeble-minded are, in a way, minor considerations. What we claim and stand ready to prove is that the establishment of an institution is a tremendous force as a preventive measure, in addition to the value of an institution as a place of refuge. No one needs to be convinced of the impracticability of trying to place out children of this grade. When the natural ties of blood cannot bear the strain of constant association with the peculiarities of a person of feeble mind, it is hopeless to try to find voluntary affection or forbearance for them among strangers, except under very exceptional circumstances. Experience has taught that we must have institutions for the paupers of feeble mind; and it is also true that wealth, influence, and position outside of institutions are useless in securing the highest benefits for an imbecile child of even the most fortunate parentage. What it needs and must have for any development is what every pauper is entitled to and can get from the state in an institution, and in no other way; namely, companionship, instruction, and amusement; otherwise, isolation is inevitable.

We have also proved that we must have *large* institutions if we would get the best results; for, while the training of the imbecile must always depend mainly upon individual effort, yet the types are so diverse that it is only from considerable numbers that classes of a general degree of development are secured.

We have proved, too, that in large institutions we can

give employment to those adult imbeciles who are beyond what we call the "school age," but are, unfortunately, not beyond the reproductive age, and who must therefore remain under guardianship, or else prove a menace to the public welfare. This is one of the reasons why we so strongly advocate the colony plan for all grades of the feeble-minded as the cheapest as well as the wisest method, utilizing, as it does, the labor of a class whose work would command absolutely nothing if brought into competition with even the most unskilled labor of persons of normal mind. No one will gainsay the fact an imbecile who can pay for his board and his clothes by his own work justifies the expense of bringing within his reach what we will call a "home market." He can no longer be considered a pauper, a state charge, consuming more than he produces. This is especially true of the work of a large per cent. of the epileptic, who are, by reason of their infirmity, debarred from many of the occupations for which their mental qualifications would fit them.

As superintendents of institutions, we are constantly striving not only to convince an indifferent public of the necessity of providing a suitable home for this large class of dependants who must be protected, but we are also working out new methods in management, in economy, and education.

As physicians, we are following up each clew, hint, or history of the cases under our charge, with the hope of some time being able to give to the world that ounce of prevention which shall lessen the appalling number of the feeble-minded. But, so far, our efforts have been mainly in behalf of those who have been safely housed between the walls of institution homes, the 6,500 fortunate ones who are cared for by private or state charity. But there is a duty which, as citizens and tax-payers and law-makers, we have neglected; and that is our failure to secure by suitable legislation such a series of laws as shall prevent the tremendous increase in our imbecile population, which to a large ex-



tent is due to the laxness of supervision given to the imbecile women who drift from time to time into our almshouses.

We cannot, at present, secure the legislation which shall prevent the marriage of epileptics, that most prolific source of imbecility. I doubt if it can ever be brought about, for the victims of this disease are so variously affected. There is such a wide gulf between such epileptics as Caesar and Napoleon, for instance, and the low grade custodial case, which is an embodiment of the disease at its worst, that the thousands who are between these extremes, who are its occasional victims, and who are not prevented from filling positions of importance, often for a lifetime, would rise like a mighty army to protest against any legislation which would aim at bettering the race at their expense. The world is not yet ready for this kind of radical reform. The same thing is true of alcoholism as a factor in the causation of imbecility. It will be a long day before any reformation can be hoped for in either of these most productive sources of idiocy and imbecility.

Neither have we been able to convince the general public nor even the charitable public of that which is an article of firm belief with us, growing out of our experience as superintendents; namely, that a large proportion of the criminal class are recruited from a type which, when we find them in our institutions, we designate as moral imbeciles. But we confidently believe that the time will come when the recognition of these as a distinct and dangerous type among the defective classes, will result in such timely and thorough preventive measures as shall give them custodial care for life, make them wards of the state, and trained to usefulness, thus arresting the tendency to crime instead of attempting to reform the full-fledged criminal. These are the preventive measures of the future toward which we must work; but, when we do find a foul spot which we can rub out at once if we bend all our energies to the task, in the name of humanity, let us attack it without delay.

The first annual report of the New York State Asylum for Feeble-minded Women stated that about twenty per cent. of the whole number of inmates received had borne illegitimate children. A faithful record of the number of children borne by the imbecile women among the 90,000 who are without the constant supervision of an institution home, would horrify the respectable community supporting them.

Here is an opportunity for an immediate work of prevention upon which we should concentrate all our efforts. I should like to place this question before the Conference for discussion: How shall we educate public opinion to the point where overseers of the poor and town officials shall feel the same humiliation and sense of disgrace at the birth of an illegitimate child among their charges which any superintendent of an institution would feel under like circumstances?

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## THE VALUE OF THE STUDY OF LOCAL SOCIAL CONDITIONS BY YOUNG PEOPLE.\*

BY JOHN WRIGHT BUCKHAM.

I address you not as a sociologist, not even as one who has made himself more intimate with the subject than many of you are, but as one who, in endeavoring to minister to the higher needs of his church and community, has found it impossible to leave out of sight the great interest which is coming more and more to dominate the thought of our time, namely, the social betterment of mankind.

It may be boldly and gladly affirmed that the under-current which is moving this augmenting stream of interest in the social problem is moral, and that Christianity lies like a hidden spring at its source and is bound to direct its course.

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\* Read at the meeting of the Massachusetts Association of Congregational Churches at Lynn, May 23, 1895.

It is this fact, which the student of history can hardly question, and which has been so earnestly testified to by the author of "Social Evolution," which justifies and explains the prominent place given to this subject in this and the programmes of other religious conferences.

In considering the phase of it, which I have the privilege to present to you, "The Value of the Study of Local Social Conditions by Young People," I desire that it may be understood that the standard of value which I have in mind is the Christian standard, the standard of value as respects the Kingdom of God.

In the first place let me endeavor to describe briefly what the study of local social conditions is, as I understand it.

The science of sociology is yet in its infancy. Society, as a whole, is too vast and complex an organism to be easily understood. Some of its principles, however, are simple and readily grasped, and the diffusion of some of these simpler principles which lie at the foundation of normal society, and the widespread cultivation of the habit of observation and thought respecting the welfare of society in its local and less complex relations, is quite as important to social regeneration as the advance of sociology in perpendicular achievement.

The premise upon which I shall base an argument for the study of their individual communities by young people is that it is a matter of extreme importance to understand one's own social environment, the history, population, institutions, government of one's own town or city, and that to acquire this knowledge is one of the demands of intelligent citizenship.

Just as the composition of water may be studied in a single drop as well as in the great ocean, so society may be studied in its inherent qualities, in each individual community.

Such an inductive, practical, homespun study of one's own neighborhood not only fits him for his duties as a citizen, but also prepares him for the understanding of society in its

wider relations. The little volume, "An Introduction to the Study of Society," by Small and Vincent, contains this among its opening sentences: "It is vicious to encourage students to speculate about great questions of social reform before they have learned to know intimately the facts of social structures and functions." The facts referred to can manifestly best be learned by studying them as they come in contact with one's own life and duties.

Let us therefore imagine an intelligent class of young people gathered together, in what manner we will not at present consider, for the purpose of informing themselves concerning the conditions of life, material, intellectual, social, moral, of the community in which they live.

We must assume that they are under the direction of a wise and interested older person, whether a parson or not we do not need to stop to debate, who shall be able to give them at the outset some idea of what the study of society means, in the relation of the different parts and functions to one another, and map out for them a general plan to be followed.

Without attempting to outline such a study with any degree of completeness or in scientific order, let me suggest some of the lines of investigation which might be followed. In doing so I wish to acknowledge my indebtedness (rather in the way of suggestion than of direction, for the course of study I have in mind is more elementary and practical) to the volume to which I have already referred, "An Introduction to the Study of Society," a book which is proving of great value in promoting and guiding study of this subject.

It would be well, it seems to me, for such a class to begin with the study of *local history*.

To understand a community you must know something of its genesis. It is a great discredit and misfortune to most of our American towns and cities that the facts of their settlement and history have not been more carefully preserved and more widely diffused among their residents. Young people and children, especially, ought to know about the

leading men, the customs, the standards, the ideas of the place in which they live. The influence of the past, in great degree, shapes the present. It is important to know the character of that influence.

2. The *present population* of the community should be studied. So rapidly, since the tide of immigration set in, has the population of most communities in the country changed, that these communities do not know themselves. The original families do not know the new-comers. They only know in a vague way that the town or city has grown or changed, that foreigners have come into the mills, or taken up farms; but who they are, what their antecedents and their characteristics are, they neither know nor take any pains to find out. Now, no community can be homogeneous or even conscious of its needs until this is done. If the fathers have never found out what kind of people their new fellow-townsmen are, and what they need to make them better citizens, it is time that their children should. Prejudice, antipathy, or indifference to the foreigner who has come to make his home amongst us are very poor policy, as well as very unchristian feelings. We owe it to the immigrant at least to find out something about him and the social conditions from which he has come to us. Let the young people who are soon to direct the life of the community find out how many French, how many Swedes, how many Jews and so on, there are in the place, what kind of human beings they are, and what material for citizenship they afford.

3. A third most important subject for such a class to study is the *town or city government*. It is not enough that this subject should be studied in a general way from a textbook. Each town or city has its own governmental peculiarities. It needs study in the concrete. How it administers its affairs practically should be learned by every young citizen, especially if he is, or is to be, a voter. This line of work might of course, as indeed is true of the others that I have mentioned and shall mention, lead to indefinite investigation as to the principles and practical working of republican gov-

ernment, but the intention of the course is to give a bird's-eye view of the ground rather than a minute inspection of it, either in theory or application.

4. Another branch of the subject would be that of the *industrial conditions* of the community,—the state of trade, the rate of wages, etc. In connection with the subject of wages there would naturally come up the question how much income is required to support a family, and the lesson in economy of expenditure which would ensue would probably be of life-long value to every member of the class.

The problem of wages needs nothing so much as honest and fair-minded study, on the part of all classes. To treat it thoroughly and scientifically would not of course be possible in such a class as that of which I am speaking, but something would be gained if it were merely found out what the rates of wages of different kinds of labor were in a given community. It would develop sympathy, and set young people to thinking.

5. The *religious life* of the place might also be studied with great profit, under wise leadership. What is the proportion of churches to the population, what proportion of the inhabitants attend church, what are the causes of religious indifferences, and how to overcome them,—such questions as these, thoughtfully considered, would give many young people a new and more intelligent interest in the work of the churches. Nor would such a study suffer by coming in connection with the others mentioned, because it would then be seen how needful religion is to the whole life of the community.

In addition to these topics which I have suggested, local history, population, government, industrial conditions, and the religious life, there are others of almost equal interest, such as the schools of the locality, the social life and amusements, the administration of charity, etc. All of these matters are of practical concern to every citizen and should not be left to take care of themselves, as has been too often the case.

This leads me to speak of the value of such a study by young people. I have already hinted at it more than once.

Consider, first, the value of it to themselves. Here are matters of public welfare, which touch their lives and those of their fellow-citizens vitally. And yet many intelligent and well-meaning people give little or no thought to them. This indifference to the general good is narrowing and belittling, whereas study and interest in the public welfare broadens the sympathies and calls out the best that is in one. Let a young person become thoroughly interested in the advancement and well-being of others, and the frivolity and selfishness pass out of his life. Manhood and womanhood show themselves when the possibilities of service, of right to be defended and wrong to be put down, of improvement to be effected and abuses to be corrected, dawn upon the mind. Teach a young person that, whatever his station or occupation in life, he has duties, and large and honorable duties, to his own community as well as to his state and nation to perform, and you have done much to make him his best and worthiest self. Some one has said (it sounds like Emerson) that education consists in not mistaking the clatter in front of one's door for the hum of the great world. It might just as truly be said that education consists in knowing that it is just as great a thing, in substance, to help regulate rightly the affairs of your own village or ward as those of a nation or an empire.

To realize the dignity, the sacredness, the responsibility of citizenship,—*this* goes far toward making a man.

Comprehensiveness, judgment, sympathy, public spirit, are called out by such a study of the circumstances and needs of one's fellows.

Consider also the value of such a study to the community itself. Training for citizenship, a better knowledge of society in its relations and requirements, means a large fruitage in the near future. It means higher civic and social life, better conducted municipal business, an elevation in the whole tone of the community. Unless I am much mistaken

in my conception of the Kingdom of God such things have a real connection with it.

But now comes the question: granted the value of the study of society in its local concrete form, by what agency shall it be conducted?

A strong argument could be made for its introduction into the higher public schools, especially because of its effect in promoting good citizenship, which is theoretically the fundamental object of the public schools. But the difficulties in the way of study by the method of practical investigation and observation, which would, necessarily, be chiefly employed in localized social study, would make it difficult to carry it on in a public school, while the very fact that in colleges and academies the students are away from their own home communities would rob it of its chief interest and profit for these institutions.

The church would seem to be, for the present at least, the best fostering agent for such study. She can furnish at once motive and scope for it,—the motive, love for men; the scope, the freedom which belongs to service. This motive and scope are necessary because, as I have said, personal investigation forms a large part of the work of such a class. One member, for instance, would be assigned the task of presenting a paper on the population of the community, which would involve not only an examination of the census, but a circumspection of the city or village to see where the different nationalities are grouped, and how they live. Another member of the class, being assigned the subject of some department of the city or town government, would have to enquire carefully into the duties and accomplishment of that particular department, say the poor department, or the street department, or the city council. Another might have the school system to investigate. Another the kind of amusements the community supported, etc.

This kind of study would be better carried on, I take it, under the sanction and direction of the church, than in any



other manner; the very atmosphere of the Gospel pervading the whole undertaking. Of course I am aware that there would be difficulties in the way, but there are difficulties in the way of everything that is worth doing. It will be said that this is not the proper function of the church. Well, perhaps it is not, theoretically. But the church should be a flexible institution, adapting itself to the needs of men as they present themselves, just as our Lord did. I do not suppose that it was his mission, at least it was not his chief mission, to heal men's bodies, but since there was no one else to do it, he did, and made it a means of reaching their souls also. The church is in the world to minister to its needs. Its great and incessant mission is to give them spiritual life, but if they are in sore need of bread and no one else will give them bread then the church should feed them; and if they are in need of instruction in so-called secular matters, and no one else will give it to them, then let the church do it. That is Christ's way. And this work of social regeneration is far from being a secular matter. *Righteousness* is at its very heart and core. It has to do with that which is most real and vital in Christianity. "Here," says Dr. Strong, "is the most serious question of our times: Is Christianity able to establish right relations between man and man? The skepticism which is most dangerous to Christianity to-day is not doubt as to the age or authenticity of its sacred books, or distrust of its time-honored doctrines, but loss of faith in its vitality." In my poor judgment, no wiser and more discerning words than these have been uttered regarding the present emergency. The most sanguine observer can hardly believe that society is what it should be. To go to work to right it by way of earnest, diligent study of social conditions can certainly be no mistake.

So high an official of so conservative a sect as Cardinal Gibbons has expressed his sense of the duty of the church, through the pulpit, toward civic and social questions in the current number of the *North American Review* as follows:

"Politics has a moral as well as a civil aspect. The clergyman is a social as well as a civil reformer, a patriot as well as a preacher." "There is," he adds, "scarcely a social or economic movement on foot, no matter how extravagant or Utopian, that has not some element of justice to recommend it to popular favor." If the moral aspect of which he speaks gives the minister a lien on these questions it gives the church the same lien upon them.

Within a year or two the Young People's Society of Christian Endeavor has taken up social work under the "Good Citizenship" phase of it, and has shown that enthusiasm for it which is the first requisite of success. Under the leadership of Prof. Graham Taylor an effort was inaugurated at Cleveland last year to give this movement a more thorough and studious turn. A course of instruction in Citizenship was urged. It was a wise suggestion. The danger of the Young People's Society is one incident to youth and enthusiasm—plunging. It is not restraint that is needed, but the expenditure of surplus energy in education and investigation. If the force generated in this great organization of young people in the direction of patriotism, could be turned into earnest, practical study of the civic and social problems of our time, it would result, not perhaps in such immediate effects, but in large and permanent benefit to themselves and the country.

It is such a study, whether carried on through the Christian Endeavor Societies or otherwise, in a somewhat wider and at the same time more practical and local form than has been given to it, that I would advocate.

Let the young people of our churches keep themselves abreast of the times by reading or, better still, studying together, such books as Dr. Strong's "New Era," and Prof. Ely's "Socialism and Social Reform," and President Andrew's little book on "Wealth," and Dr. Gladden's admirable books, and "An Introduction to the Study of Society," to which I have referred, and Dr. Shaw's book, and if they are bold enough, Benjamin Kidd's famous volume; and then,

with their minds all kindled with the *zeit-geist*, which, even if it become a fad, is something mightier and more God-given than any fad, turn to their own community, and, with the patient recognition that milleniums do not come in a day, set themselves to the investigation of their own social environment, and something good can hardly fail to come of it and the advent of the Kingdom of God on earth and therefore in heaven be accelerated.

### THE DEVELOPMENT OF ETHICAL FORCES.\*

BY REV. T. T. MUNGER, NEW HAVEN, CONN.

"And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief."—MATT., XIII. 54-58.

There is a touch of naturalness in these words that puts their authenticity beyond all doubt. It does more than authenticate the record; it uncovers human nature. Jesus had been brought up in Nazareth, was the son of a carpenter there, had played as a child in its streets, was one of a family of children, had worked at his trade, and at last had left the place, gone down into the region of the Jordan, and received baptism at the hands of John. After a time he returns in an entirely new character,—a remarkable speaker in the synagogue and a healer of diseases. The people were astonished. "Whence this wisdom and these mighty works?" They do not wonder at the wisdom or the works, but at the source of them. They detected the wisdom, they appreciated the works; but much as they—Hebrew like—

\* Conference Sermon preached at the United Church before the National Conference of Charities and Correction, New Haven, May, 1895.

delighted in wise words on religion, and much as they—like all men—were amazed by miracles, they threw both aside, and turned their wonder on the man. But the wonder was too much for them. They stumbled over it into incredulity, forgot the wisdom, explained away the miracles, and lost the good of both. Had some gray-bearded hermit in strange garb come from Lebanon or the desert, and spoken the same words and done the same works, they would have listened and believed and followed. But a prophet at home was an unheard-of thing. Why, here are his brothers whom we all know by name, and even his sisters. He is the son of our neighbor, the carpenter: he is one of us. He is no prophet nor wonder-worker.

Jesus himself was not surprised at their unbelief and unwillingness to hear him. It had always been so; a prophet has no honor at home. He could not overcome their inveterate inability to think otherwise, and so he left the city. It was undoubtedly a hindrance to Christ's work that he was too well known. If one is an ordinary person, engaged in ordinary work, intimate knowledge is an advantage: the common understands the common, and keeps within its range; but he who is called to greatness, and is lifted into its heights, not only fails of recognition, but finds his field of action closed to him. But it was a limitation that Christ courted or rather suffered. He would not make himself extraordinary; it was foreign to his conception of himself. He would remain a common man among his fellows. He put on no badges, and avoided whatever shut him out from the rank and file of men. It was this habit, not assumed, but grounded in his nature, that strengthened the natural disposition of his neighbors to withhold their faith in him as a prophet. His life had not been wonderful in word or deed, but only in that way which men are slow to see,—purity of spirit, fidelity in duty, excellence in conduct. There had been nothing demonstrative about him, nothing marked except a brooding silence that foreran the great mystery that was gathering about him.

The feeling of the people towards him sprang of the gregarious instinct that lingers within us. We think gregariously, and do not easily conceive it possible for one of our number to think in any other way. A person is the last product of creation, and we have not yet become familiar with it. It is with difficulty that we make room in our thought for great men. If they appear, they must come from afar, from another herd than our own; and they are seldom understood.

But what a loss it was to these people of Nazareth that they could not believe in Jesus, who had come back to them with the plain marks of a prophet upon him! How little did they know of the thoughts that filled his mind, of those conceptions of God and man and society and duty and life and destiny that had become clear to him,—wrought into a unity and order which he called the kingdom of God,—a thing of equal reality with the kingdom of nature! He had made a great discovery, a new world into which he was ready to welcome them as citizens; but they could not even see that there was such a kingdom. Christ asked no recognition of himself as a person. There was no ontological mystery for which he claimed acquaintance. He was content to be known as the carpenter's son. He required no worship. He will even be as a servant among them; but he had learned something in his baptism and temptation which was of infinite importance to them. In his discovery of the kingdom of God he had come into a consciousness of sonship in God. Jesus was possessed by a profound logic: he saw things in their relations and implications. The fatherhood of God was an old truth,—the prophets were full of it; but fatherhood implies sonship. The sense of this relation came to him in all its fulness when the spirit descended on him in the baptism. It was confirmed in the temptation, and made fundamental in his life. It spread out into a broad system of related truths and duties: it gave meaning to all things. Nature became an expression of the indwelling God, who worked in it eternally. Human society became a divine

order. All men became the sons of God; for God is the Father of all. Hence all men are brethren, and their duties are shaped by this relation. Sonship must realize the divine fatherhood, reproduce it, and so bring out the Deity that is immanent in humanity. Brotherhood means love and all that love involves,—sacrifice, sympathy, helpfulness, forbearance, patience, and a host of minor qualities that buttress these great virtues; and, because all this is divine and is supreme in life, it becomes the sum of all truth and is worth dying for, because it involves and carries with it the order of society and the salvation of every man's life.

That is what was set before the people of Nazareth; but they refused to believe it because it came from one of their own citizens. What a loss! The kingdom of God brought nigh and missed! But this was not all. They not only failed to see the beautiful world of truth that was opened before them,—making plain the past history of the nation and meeting the perplexities of their hearts,—but they failed of the practical benefits that would have come from such truths if they had accepted it. He did not many mighty works there because of their unbelief.

Explain the miracles of Christ as you will, and it does not much matter how they are explained nor in which category, natural or supernatural, you put them. Draw the pen of criticism across half of them, if you must, there remains this impregnable fact: that his life and deeds were what his principles required, truth and conduct were made one reality.

Why was not the Christ a Greek? or, rather, why did not Greece produce a Christ? Why was he a Hebrew? The Greek was content to see truth apart from life. The Hebrew could not; it simply had no existence for him except as fact. This was the burden of the prophets,—that truth and fact were disjoined. Christ followed and embodied the genius of his nation, and turned his truth into reality. He was in a real world, and he made his life real: otherwise he would not have been the Christ. It was thus that he knew

he must die in sacrifice. Love was not a sentiment, but a way of living; and to live out his love would cost him his life,—this he knew. But the truth he saw with such clearness required more: it led him to turn every phase of it into some corresponding action. It was not truth to him until it was so used.

When shall we learn this, when give over our endless speculations on truth that end in nothing, and pass into that higher realm of thought where truth becomes truth because it is made one with fact and conduct? There is nothing that we more need to keep in mind in the deliberations of this Convention than that every social truth brought to light must instantly be vested in some practical form. Hence the works and words of Christ. Of which was there the more,—words or works? Never was there a word without a deed: never a deed but the word of eternal truth out of which it sprang, word and deed forming a perfect whole. Thus Christ correlated himself to the world in which he found himself, reflecting its order and course in his own life. The world is God's thought turned into reality: it is the will of God made fact. Christ is no dreamer gazing into the heavens, but the very incarnation of the Mind that thought the world, and so made it,—a simultaneous and indissoluble process. The merciful deeds that went along with his words—so entangled in them that you cannot draw them out and leave the words—are a part of the words, and with them formed his life. They are the *Logos*. If men could not receive his words, they could not share in his works. The divorce was not retributive, but necessary. Jesus did not make it: it made itself. Nothing is gained in the long run by allowing a separation of the physical from the ethical. We hear of agnostics who are heroically and painfully striving to redeem the slums by securing some order and cleanliness in them; but you cannot divide man in this way. Christ would not attempt to do anything for men unless it took in their whole nature. He treated man as a whole because he is an indivisible whole. There is no blade sharp enough to separate

intellect from feeling; there is no eye keen enough to see where the physical ends and the mental begins. This is something that needs to be kept steadily in view in all efforts to reform and uplift society. You recognize and confess it by coming here in the midst of your deliberations not to hear your work discussed, but to listen to the word that shall give meaning and worth to it. And that word is this: there is not the slightest permanent value in any work of charity or reform you undertake unless it has regard to the moral welfare for those for whom it is done.

This, I conceive, is what is meant by doing all things in the name of Christ: they must be done in his way, the supremely wise, the profoundly true, the necessary way,—a universal method that had its illustration in that Galilean city which failed to secure the benefit of his works because it would not receive his words. Into the mystery of his works it may be difficult to penetrate; but, whatever the process,—natural or supernatural,—they could not be wrought in a man except as they embraced his whole nature. Hence that city which had no eyes except for the common round of things went untaught, un comforted, unhelped. The kingdom of God had come nigh, but its blessings were untasted because its conditions were not obeyed.

The point to which I have been speaking so far is this: That the people failed of great good because they were blind to the source of it. They did not believe that Jesus could make good his words.

I propose to turn this concrete example into a general truth; namely, there is a great deal of power waiting for development at the hands of those who are working for the good of mankind.

You perceive that I offer you merely a word of encouragement, and to that end I call your attention to some of the signs or grounds of this truth.

The most striking feature of the day is the development of new forces. It is so great that there is simply no end to it. We no longer prophesy: prophecy cannot measure proba-



bility. Any day may bring out something that will revolutionize the face of the globe and society as a consequence. We who work in moral ways, are slow to see that possibly the same thing may be true in our world. It has hardly occurred to us that, as the earth under our feet is stored with undeveloped forces, so the moral world may have lodged within it energies peculiar to itself not yet realized. We have rather assumed that we have a complete system, full and strong enough for whatever is to be done. And we are sometimes disposed to decry any attempts to enlarge or even alter it. But see what is going on in the realm of material invention. Every day fresh developments of power and new combinations of forces. Nothing is created, only discovered. So in our world and work is it not possible that we could take some of our elemental truths and bring them into a stronger working form, or so unite one truth with another that they shall develop a new moral force?

Let me make a few suggestions in this direction.

The first is that there is a vast amount of moral force and encouragement lodged in the truth of divine sovereignty—I use the term not in a theological, but rather in a dynamic sense—that has not yet been brought out, and awaits development.

The strong religions have always contended for this doctrine as a primary and fundamental truth. Whatever becomes of human freedom, we must have divine sovereignty, whatever metaphysical and practical difficulties lie in the way. It has always been full of comfort and power, but we are permitted to see it to-day in a way that adds immensely to its practical value. It is no longer solely a matter of revelation or an inference from history: it is a fact of science, which at last, as a scientific necessity, rests the whole movement of creation and the order of the world on the will of God. This is as well established as gravitation or chemical affinity. Natural selection, always held in a critical way, becomes subordinate to this older and newer truth of the divine will and purpose. Its method is by evolution.

It is one of the chief consolations and encouragements of earnest workers for the uplifting of society that they are laboring under such a law as this. The same power that lifted the continents out of the waters is raising mankind to higher conditions. It is the divine will working towards a full realization of itself,—the divine working for the divine. The course of the world is simply a realization of the will of God. By its very nature it is always pressing toward higher forms, from chaos to order, from simplicity to complexity, from life to more life,—all tending to the production of the brain which crowns and covers man like a dome. Now begins a moral order. Heart takes its full place beside the will. Out of relationship springs the sense of duty,—conscience spread over life; the sacredness of the world and of man and of society begins to be felt; the vision of God comes with clearness, and love, divine and human, is on the stage.

The significance of this process or progress lies in the fact that it has been going on from the beginning,—one movement, one thought, one purpose, one will behind and in it all: it is divine sovereignty on its proper scale. But see where it points,—to minds, perhaps, you say. No, to the moral and spiritual. If the movement is not a delusion, it must reach such a stage: otherwise, God would stop short of himself. We have been taught to think that man will preserve about the same proportions as to natural qualities; that his type is pretty well fixed, that human nature will not greatly change; that he will go on contending for himself, unselfish only so far as religion requires it. This old question has become a very new one, and is the most vital in, at least, their sciences,—biology, sociology, and theology. Christ anticipated them all, and made the decision in his own person. He fixed the bounds of the developing universe by loving his neighbor as himself even to the point of total self-sacrifice and by oneness with God in the spirit. In him is revealed the destiny of society, ages ahead of us, but a goal towards which the same power that created the heavens and

the earth and made man in his own image, is leading the world. Man will not become a different kind of being: the type will not change, but the type will be developed. We have but an imperfect idea as yet what kind of a being man is. We only know that there are in him certain things, potential qualities, that have had so far no adequate expression. Who will say that the forces represented under the general term *religion*, and more particularly that quality known in religion as *love* and in science as *altruism*, have had so far any due and adequate part in human life and conduct. This side of man's history lies in the future. The day will come and is fast coming. Your Convention is one sign of it, when love will play as large a part in society as selfishness has in the past. It is as sure as that God is himself.

We do not forget the frequent criticism that, with less of struggle for self and more altruism, society would deteriorate. But society has made too many advances beyond its first condition of endless war with clubs for the best chances at food, to be troubled by such prophecies. It has leaped too many chasms in its upward march to fear falling into this one. It has rehabilitated itself and taken on new motives too often to deem itself unable to adopt another still higher. Sir Henry Maine, in his "Ancient Law," quotes Homer's description of primitive society, in which "men paid no regard to one another." From such a condition to that of the present civilization, is a transition not greater than that upon which society is now entering. Love comes forward, not a weak and pitiful figure, but a mighty power, full panoplied, not alone, but attended by a vast retinue of forces whose office it is to secure order in a world where love reigns.

It is, I say, an immeasurable comfort and encouragement to us who are working on the lines laid down by your programme that we have not merely hope and faith in a far-off revelation to rest on, but knowledge that an omnipotent Power is leading the world on in the direction in which we are laboring.

The question now comes up, how are we to coöperate with this world movement, how are we to insert our agency into a process so mighty that it seems not to need it?

If I felt at liberty to take you into the realm of theology, I would refer to those later conceptions of the kingdom of God which now prevail. Professor Harris, the venerable theologian whom we all revere, said to me with enthusiasm, yesterday, "This Convention is a part of the kingdom of God." Whether you confess it or not, you are laboring in that purely divine order described by that phrase,—an order in which God and man work under one law, in one spirit, and for one end. It is this relation that the divineness of our nature and our real sonship in God come out.

My first answer is, by insisting in all our work on the ideal, tempering it with practical wisdom.

It will never do to lose sight of the ideal. When we do that, we forget our own nature and the nature of the work in which we are engaged. We are made after the power of an endless life, and our task is the regeneration of human society. The workers and the work are thus correlated to an ideal achievement. It will not be fulfilled until a regenerated humanity is delivered up to God, that he may be all and in all,—dear and religious words, easily translated into the language of science; for science is also keyed to moral perfection.

But while we contend for the ideal, we must not forget that it lies afar off and at the end of things. We cherish the ideal because it is stored with hidden forces that may be drawn out and used, but only in a certain order. The higher conditions the lower,—we must never forget that; but it is also conditioned by the lower, and this also we must never forget. To recognize this condition, and so manage it that it shall do its work, and then give way to the higher, is well nigh the sum of practical wisdom. Goethe says, in substance, "Greatness depends on knowing your limitations." It is true also of reforms: they must know their limitations. Moral and social reforms are beset by two enemies,—those

who thrive on the evils that are attacked, and idealists who will have everything or nothing. It is not unjust to say that the latter often inflict the most injury. Social reform is a battle. In our own country the opposing side, the fighting force, is greed,—not ambition or love of power, but pure and simple love of money. “To this completion have we come at last.” While it represents the depths of vulgarity and baseness, and is a powerful enemy, it could be successfully fought if there were agreement on the other side. What is more melancholy than the history of the temperance question during the last forty years,—every possible advance thwarted by divided opinion in the ranks of reform? As the result, the saloon holds the field, and bids fair to hold it until the idealists cease to play into its hands, and begin to co-operate with those who are ready to undertake what is possible, but not what is impossible.

The plea of the idealist is conscience; but conscience waits not alone on the ideal, but also on the possible. The Rev. Charles Gore aptly says: “No truth can degenerate into a greater lie than it is a man’s first duty to follow his conscience. A man’s duty is to enlighten his conscience.” To insist on the ideal because the indorsement of anything short of it is an offence to conscience, is a blind misuse of conscience. It is a denial of progress, which is by steps and stages and of the law of growth,—first the blade, then the ear, and at last the full corn in the ear. It overlooks the truth wrapped up in the saying that God winked at times of ignorance.

The choice between the possible and the ideal is often difficult: it is not easy to know where to draw the line. I know of no better rule than to keep one’s eye on the ideal, but not to insist on it. Meditate on it, cherish it, enshrine it in your hearts. Let it be a temple where you go to pray and refresh your spirit; but, when you come out, face the world as it is, and do the best you can. Only do something,—the one, first eternal requisite in all human undertaking. It is a long and weary path that humanity has to

tread. The spires of the golden city shine in the distance, but are reached only by a path that sometimes drops into low valleys, sometimes winds as if it turned back; and every step is so short that progress is seen only by faith. But, meanwhile, we may rest confidently in the reality of the ideal and draw in its inspiration. If the kingdom were not to come, if society were not to be regenerated, little heart would be left us even to deliberate on the evils of the world, and none at all for resisting them. We are not striving to overcome certain abuses, but to deliver from all evil.

The second suggestion is that we should press the altruistic principle into the fullest possible use.

The time has come for ascending into the higher forms of human helpfulness and service. The door that opens and no man shuts, is turning on its hinges, and we catch glimpses of that world in which the love of God is man's rule of conduct. The peculiarity of the end of the age is a tendency to think correctly. The glamour of Greek art and ideals, the art for art's sake hallucination, the conscienceless literature, —each with its deep and subtle selfishness,—are passing by, dying of their own emptiness. The world has no more use for them. The age of agnosticism, with its paralysis of the moral nature, is also passing. Its vision of a godless universe is ending,

“And on the glimmering limit far withdrawn  
God makes himself an awful rose of dawn.”

A clearer faith, a more altruistic service,—these are the signs we see in our sky. God and duty, Christ and the Christ-life,—these are now before us, not merely under the form of the Church, but also as the revelation of science and the product of thought. The developing world is drawing nigh to the Life that was lived under the Syrian sky. We are actually taking into our thought and turning over as something worth testing the idea that not struggle for existence, but love, is the law of the world. Mr. Kidd does great mischief when he relegates this truth to the super-

natural realm. It is instead the very soul of reason: it is the burden and secret of nature, only we have not clearly seen it. That my neighbor is as real as myself, and that, therefore, it is my duty to love him as myself, is unquestionable logic: but we have not fully thought it out.

It only remains to apply this truth to society. My suggestion is that we should press it, crowd it upon the world as fast as we can. There is already more of it than most of us suspect. Your Convention that has broken in upon our studies and industries—a most welcome intrusion—is one of many signs of the multitudes who are applying the altruistic law to the present condition of society.

There is, in some quarters, fear lest it will work deterioration of character by weakening self-reliance. It is urged that it is better to leave men to the laws by which the deserving win and the weak fail; that what is needed and aimed at is a world full of strong men, and not a world full of patched-up weak ones,—questions on which we will not now enter, only remarking that we must be careful how we handle these great words; careful also lest we find ourselves repeating the worn-out catchwords of past ages, deaf to some heaven-born words that are fast finding their way into the vocabulary of modern thought. It is unfortunate that, whenever the word “love” is used, it is thought to imply a sentiment or a gift. It is a sentiment, and it may imply a gift; but it is more than either or both. Neither indicates its prime function. This, I should say, *is to secure a full individualism as a basis for the social system.* Its first and main aim is to strengthen the man himself. And the chief work it has to do is to take off the burdens and root out the evils that now crush men into misery and weakness. If I were to look into the Scriptures for the word that best describes the task that lies before social reform, it would be that spoken at the grave of Lazarus,—“Loose him, and let him go.” Make a living man of him, unbind him, and he will take care of himself. When that is done, social science may take him and fix his place in the social fabric. At present and for a long

time to come the main business of reform will be to work out those evils that have made men weak and defeated their manhood. It does not presume to wage a contest with nature, in order to save those whom it were better should not be saved. Its contest is with the evils that have brought about an abnormal state of society and filled it with abnormal men. Let it be as it will and must with these: love will do its uttermost for them; but the main thing it has to do is to stop the processes that are turning out generation after generation of bruised and maimed and thwarted humanity. Such is the work of altruistic reform,—not the ideal fantasies of Mr. Howells, nor the vagaries of Mr. Bellamy, nor the reduction of society to one vast man, as socialism would have it, but rather such an improvement of social conditions that individualism shall have full play.

Thus character becomes possible,—the only logical explanation of humanity, the only achievement worth striving for.

“ If this fail,  
The pillar'd firmament is rottenness,  
And earth's base built on stubble.”

### THE NEW CRIMINAL STATISTICS.

(A recent number of the *London Times* condenses, in the *Times's* somewhat cynical way, the recently completed report on the statistics of crime in England and Wales.)

For many reasons, the last return, just issued by the Home Office, as to the statistics of crime in England and Wales, will be examined with unusual interest. It is the first of a new series, and initiates changes the value of which it is not easy to overate. \* \* \* Mr. Asquith may fairly say that, having found the judicial statistics of this country among the worst of the kind in Europe, he has taken measures to reorganize them and to make them second to none. In the



new tables, the diagrams, maps, and admirable introduction, we have, for the first time, trustworthy guidance to a study of the movement of crime in England. On the whole, the record is satisfactory. The country is not rapidly improving. Our gaols are not emptied just as our schools are filled, and it is only too plain that people may be sober and vicious. \* \* \* But, taking as a rough test the number of indictable crimes which include the most serious offences, for every 100,000 in 1874-78 there were 217 criminals, and in 1889-93 only 194. In the 20 years from 1874 to 1893, acts of violence have decreased "in a very marked manner;" there is much less stealing, and, notwithstanding the spread of chemical knowledge, there is a remarkable decrease in coining. \* \* \* That there has been a "real and substantial" decrease of crime is the conclusion at which Mr. Troup arrives.

No doubt there is a considerable set-off to this. One ugly fact is the remarkable increase in "offences against morality." In the twenty years under review they have more than doubled. No doubt the increase is partly attributable to the Criminal Law Amendment Act. But the figures had begun to rise before this measure; and, what is more to the purpose, a similar increase has been noted in France, Italy, Germany, and countries in which there has been no new stringent legislation. Suicides, and attempts to commit them, have also increased in a similar degree, and though there is no foundation for the immemorial jest that by reason of "spleen" and fog Englishmen are particularly prone to self-destruction, in November and December—though suicides are, as a rule, least common in these months, and the total annual number in England is still much less than in some other countries—the increase of suicide is one of the striking social facts of our time. Another unpleasant circumstance is the large proportion of recidivists, or persons who have been previously convicted,—no fewer than 55 per cent. of those convicted at assizes and quarter sessions being in this class. Much stress cannot be laid on international compari-

sons ; but one cannot help noting that this proportion is considerably higher than that which is found in Germany, Italy, or Switzerland. Still worse is the fact that the proportion of crime committed by children and young persons is "enormously great." With all our schools and reformatories, we turn out more precocious rascals than almost any other country. The Frenchman or the German does not take to criminal ways to any great degree until manhood ; 21 to 30 are the years of chief criminal activity. But with us a large proportion are embarked in a life of lawlessness, and begin their war against society, between 16 and 21. A study of the tables, interesting diagrams and maps, will shake one or two common notions. Drunkenness is often the concomitant of crime ; but the editor states that he can detect no connection between the variations of both. In this respect are found many anomalies. Pembrokeshire is in the black-list of convictions for drunkenness. But in almost every other respect it stands high in the list of model counties—crimes against property rare, crimes of violence or against morals still rarer. Nor do the figures countenance the notion that poverty is the chief cause of crime. It is well known that the marriage rate varies inversely as pauperism ; the curve of the latter rises when the other falls, or *vice versa*. But no connection can be traced between the movements of pauperism and crime. In fact, it is pretty clear that some varieties of the latter tend to increase in years of prosperity. Very many, like Jeshurun, wax fat and kick. To mention another case in which preconceived ideas receive a shock, it is startling to find as to offences against morals that "the counties where this class of crime appears to prevail most are in the agricultural districts." As to crimes against property, Cornwall holds the best place. The proportion of crime to population is only 48 per 100,000 as against a *maximum* of 343 in Monmouth. The position of Wales, as a whole, is peculiar and creditable. Taffy, popular rhymes notwithstanding, is a model of honesty. \* \* \* And yet, as often is found in moral statistics, the place which in one set

of circumstances may be singularly law-abiding may become in other circumstances the most turbulent and unrestrained. Thus Brecon, Glamorgan, and Monmouth (if it be considered Welch) contrast very disadvantageously with the other counties of Wales. \* \* \* Tried by the test of crimes against morals, three Welsh counties come out best; but Glamorgan is again in the lowest class. Looking closer at the matter, one fact comes to light,—the seaport towns have a far higher average of crime than any others. \* \* \* We note with satisfaction an attempt to study the monthly fluctuations of crime. The results confirm the conclusions elsewhere arrived at, that all crimes against the person are most common in summer, while those against property increase in winter. But here, too, are curious variations, or “sports,” which could not have been anticipated. Thus, house-breaking has its appropriate season as much as fox-hunting. In May it is trifling, in January it is brisk. On the other hand, the burglar is industrious throughout the year. A part, if not the whole, of the explanation is that house-breaking, if committed after nine o'clock, becomes burglary, and that it is then dark or almost dark throughout the year. We have indicated only a few points of interest in the latest returns. The whole subject of the treatment of criminals is entering a new phase. New theories are in the air, new experiments are being made here and elsewhere, and it is a satisfaction to know that we shall have, in future official returns, guidance which the older returns failed to supply.

#### STATE CHARITIES OF NEW YORK FOR 1894.\*

BY REV. JOHN TUNIS.

The State Board of Charities of New York consists of eleven members appointed by the Governor, who serve without salary for eight years, and whose main charge is the visi-

\* Twenty-eighth annual report of the State Board of Charities, 1894. Albany, State Printer, 1895, pp. LXXXV, 576.

tation and inspection of all the charities and corrections maintained by the state. The Board has no power to correct abuses, and in at least one conspicuous case, that of the Elmira Reformatory, the findings of this report were not acted upon. It is authorized to examine into the condition of the institutions of the state, to furnish information to the Legislature of their work, to report on the condition of the buildings and grounds, the management and care of the inmates of state institutions, poor-houses, almshouses, reformatories, asylums, and all private institutions of a similar nature. Prisons, however, are excepted, and with these the Board has nothing to do. We are told, in this report for the year 1894, that the institutions which come under this authority number over 500. They hold property, real and personal, amounting to about \$88,500,000, and during the last fiscal year, for over 238,000 inmates, they expended nearly \$21,000,000.

The most important matter contained in the present report is that which embodies the conclusions of the Board after their examination of the charges against the administration. The story of what the Board found and reported is as follows: After examining 200 witnesses and taking testimony to the extent of 2400 printed pages, the Board reported that they found many of the charges of cruelty against General Superintendent Brockway were sustained by the evidence, and that the managers had been negligent in the discharge of their duty. On March 19th, 1894, this report, which had been unanimously adopted by the Board, was transmitted to the Legislature, and a copy was sent also to Governor Flower. Thereupon the managers of the reformatory sent a memorial to the Legislature in answer to the charges of the State Board. The governor then appointed a special commission of three members to consider the charges. After a protracted hearing this special commission reported that in judgment of its chairman, Judge Learned of Albany, the charges were sustained, but in judgment of the other two members of the commission, they were no. Governor Flower

dismissed the charges against the management of Elmira, and reappointed two of the managers whose terms had in the meanwhile expired. In the present report the Board declares that, although the investigation has resulted in a miscarriage of justice, it has not been wholly without beneficial results. The notorious system of paddling has been suspended, and the enlargement of Elmira, for which an application to the Legislature had been made, was postponed. Also an act was passed to establish and build an eastern reformatory in Ulster County, and so relieve the strain upon Elmira, and remove the overcrowding, which, in the judgment of the Board, had a great deal to do with the abuses.

The members of the State Board are doomed to have one disappointment that will certainly be severe. The hope is expressed in this report, that by another year the transfer of the control of the asylums of New York and King's Counties will have been accomplished. Readers of *LEND A HAND* outside of New York may not all be aware that a very singular anomaly existed in the state in the matter of the care of the insane. The asylums of New York and King's Counties were kept out of state control by the Tammany leaders because they had their followers in positions that paid well, and helped to maintain the organizations. It was a high price, however, to pay, because the proportion of the state tax for the insane was levied on the city. The city of New York has protested against paying it, to be sure, but it is generally believed that the assessment is quite collectible. Mayor Strong of New York has declined to indorse the recent bill of the Legislature, transferring the care of the insane of these counties to the state, because the bill was confused with a rider in regard to this assessment. Consequently, Governor Morton, it is thought, will refuse to sign the bill, and the wretched and mixed up condition of affairs must go on for another year. Some other conclusion may come about by the time of this issue, but that is the very gloomy outlook for the bill at the present time.

In 1894 there were 8,698 insane in the asylums of New

York and King's Counties. There were 9,118 in the state asylums. In private asylums there were 807. These, with some in the poor-houses and elsewhere, make a total insane population for New York State for the year 1894, 19,108, an increase over the previous year of 729. The population of the State of New York for 1895 is 6,690,682, or at the rate of one insane person for every 350 of the people. To the 8,166 persons in the state insane hospitals October 1st, 1893, 3,891 more were admitted during the year. Of this total, 1,249 recovered, 67 improved, and 903 died. One enterprising patient, we learn, in a fortnight eloped. The writer can testify from personal knowledge that in at least one case, a destitute and insane person has been well cared for at one of the state asylums. On Christmas Day last, a poor woman, with no means of support, or family, other than a very young boy, was sent from his parish to one of the asylums for a brief time, until she might recover. She has recovered, and has gained in flesh so as to look like a different person, and will shortly be released. The physicians have replied very civilly to different enquiries in regard to her condition and prospects, and she speaks gratefully for her care.

The items from the tables that are added to this report are extremely interesting. The average weekly cost of support in the state asylums varies greatly. At the Utica State Hospital it costs \$3.91; at the Willard Hospital it costs \$2.67. Others range from \$4.15 to \$2.24. These figures are evidently not instructive, because in one case repairs are included, and in another clothing cost is omitted. \$127,980 is set down as outstanding indebtedness of state institutions. The reader may recall the total valuation of state charitable property is over \$88,000,000. To offset these liabilities, assets in the shape of amounts due from counties, individuals, and from sale of manufactures is \$296,251; 95,610 persons were supported and temporarily relieved in the county almshouses of the state. The state population is 6,690,842 (Jan. 1st, 1894); \$1,312,645 was the amount expended

for the poor in county poor-houses. These figures do not include the persons or amounts for New York and Brooklyn. In New York alone \$1,828,102 was expended. One million dollars was also appropriated and spent for work which was about the same as alms. Thirty-three millions of money is invested in New York State in asylums and homes for the friendless and orphans. A total indebtedness of over three millions rests on such property. The total receipts of all these institutions amounts to \$8,942,835, and includes state money, city money, money from individuals, investment returns, and money borrowed; \$635,200 were borrowed during the last year; \$226,193 went in paying salaries, \$1,913,941 were paid for provisions, \$391,839 for clothing, \$140,024 for furniture and bedding. In the State of New York during the last year, 18,292 boys under sixteen were in asylums, and 14,954 girls. The hospital property of New York State is valued at over \$26,000,000. The total receipts of these hospitals for the year was over \$5,000,000. St. Luke's Hospital heads the list with an expenditure of \$437,319; 70,205 patients for 1,433,315 days were under treatment.

It is significant to compare the ages at which paupers were received into the almshouses. Of those over seventy years of age, 1,073 were received; over sixty years, 1,792; fifty years, 2,555; forty years, 3,988; thirty years, 6,023; twenty years, 7,476. It is a fair inference from this that destitute old age is not the commonest reason for commitment.

These tables are the result of enormous labor, and are very inadequately appreciated. They are the basis, however, of any intelligent attempt to relieve distress, and investigate the evils of society. The report before us is the record of the gigantic attempt that a great state makes to guard her wards with a protecting arm.

## TREATIES OF ARBITRATION.\*

BY HON. ROBERT TREAT PAINE.

The movement we are interested in needs only to be fully appreciated by ourselves to succeed. The hardest fighter that we ever had on this continent, when he said, "Let us have peace," struck a chord that has not ceased to vibrate.

This matter of the treaty of arbitration between Great Britain and the United States does not differ very widely from the subject that we considered last evening. A treaty is the first step, and an international court of arbitration that shall include all nations of the world is the last step; we have not necessarily to take the last step first. Why may we not have a high court of arbitration that shall be sanctioned by a treaty between two nations, or three, or several, and at last include all? A treaty between two nations is perhaps the simplest step; and the most important treaty, if we may say so, that can be enacted is that between the two great English-speaking nations, the United States and Great Britain. Is that hopeless? I think a brief statement of facts will show us that we are on the very eve of accomplishing this superb achievement.

This cause has proceeded by triennial steps. I have here a brief history, prepared by the secretary of the American Peace Society, Dr. Trueblood, who has put such splendid work into this cause for the last three years. It is a history of the movement for an arbitration treaty between Great Britain and the United States. I think we may say that it began in 1887, when a deputation of thirteen Englishmen brought over a memorial, signed by two hundred and thirty-three members of the British House of Commons, presented it to the President, and were received by him most cordially. Let me read a few words. The memorial asked for "a

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\* An address given at the Conference on International Arbitration held at Lake Mohonk, N. Y., June, 1895.



treaty which shall stipulate that any differences or disputes arising between the two governments, which cannot be adjusted by diplomatic agency, shall be referred to arbitration. Should such a proposal happily emanate from the Congress of the United States, our best influence shall be used to ensure its acceptance by the government of Great Britain.' President Cleveland made a kind response, promising to give the matter his "faithful and careful consideration."

The next important step forward was taken on the 3rd of April, 1890, when the Sherman Concurrent Resolution was passed unanimously by our House of Representatives; a brief but important resolve.

"Resolved by the Senate (the House of Representatives concurring), that the President be, and is hereby requested, to invite from time to time, as fit occasion may arise, negotiations with any government with which the United States may have diplomatic relations, to the end that any differences or disputes arising between the governments, which cannot be adjusted by diplomatic agency, may be referred to arbitration."

Now you will remember that just at that time the Pan-American Congress had been meeting at Washington, summoned by our government from all the republics of this continent. Let me read a few words spoken when that congress was called together, in the welcome extended to them by Mr. Blaine. This was on the 3d of October, 1889. These are official words, spoken by our Secretary of State, welcoming officially the delegates from the countries of this continent:

"The delegates whom I am addressing can do much to establish permanent relations of confidence, respect, and friendship between the nations which they represent. They can show to the world an honorable and peaceful conference of seventeen independent American powers, in which all shall meet together on terms of absolute equality;—a conference in which there can be no attempt to coerce a single delegate against his own conception of the interests of his nation; a conference which will permit no secret understanding on any subject, but will frankly publish to the world all its conclusions; a conference which will tolerate no spirit of conquest,



but will aim to cultivate an American sympathy, as broad as both continents; a conference which will form no selfish alliance against the older nations from which we are proud to claim inheritance; a conference, in fine, which will seek nothing, propose nothing, endure nothing, that is not in the general sense of all the delegates, timely, and wise, and peaceful."

And a few words towards the end of Mr. Blaine's welcome:

"It will be a greater gain when we shall be able to draw the people of all American nations into closer acquaintance with each other,—an end to be facilitated by more frequent and more rapid inter-communication. It will be the greatest gain when the personal and commercial relations of the American states, south and north, shall be so developed and so regulated that each shall acquire the highest possible advantage from the enlightened and enlarged intercourse of all."

You will remember that as a result of that Pan-American Congress, a brief draft of a treaty of arbitration was prepared, to be signed by the delegates of those countries, and was signed by almost all. Unfortunately it had a time limit, which required that it be ratified by the home governments on or before a given date, which came too soon, so that no accomplished treaty has grown out of that proposal. Many of our friends in Europe think that the first draft signed at Washington was final and definite, but it was not.

Immediately after the adjournment of the Pan-American Conference, and acting upon the resolve passed unanimously by our House of Representatives, a circular letter was addressed by our State Department, over the signature of Mr. Blaine, to the various countries with whom we have diplomatic relations, intimating that the United States was ready to negotiate treaties of arbitration. This was another very important step forward.

Large powers move slowly; England did not act until after a lapse of over a year, when the friends of peace in the House of Commons made a strenuous attempt. The 16th of June, 1893, was a great day in our cause. Mr. Cremer and

other friends of the arbitration cause had their motion heard in the House of Commons. Mr. Gladstone took part in the discussion, improved the resolution by an amendment which he himself offered; and after a debate, in which he made a powerful speech,—he being then prime minister,—and Sir John Lubbock and other leading Englishmen spoke, and after devoting a good part of the session to speeches in favor of the motion, this resolution was passed, “without a division,” that is, unanimously:

“That this House has learned with satisfaction that both houses of the United States Congress have authorized the President to invite from time to time, as fit occasion may rise, negotiations with any government with which the United States has or may have diplomatic relations, to the end that any differences or disputes arising between the two governments, which cannot be adjusted by diplomatic agencies, may be referred to arbitration, and peaceably adjusted by such means.

“That this House, cordially sympathizing with the purpose in view, expresses the hope that Her Majesty’s government will lend their ready coöperation to the government of the United States upon the basis of the foregoing resolution.”

Mr. Bayard, then our ambassador, in communicating this action to the House of Commons, said that this “was entirely above the usual range of parliamentary expressions.” The Earl of Rosebery, Secretary of State, sent the following letter, in July, 1893, to Sir Julian Pauncefote, the British ambassador at Washington:

“I transmit to Your Excellency copy of a resolution which was passed in the House of Commons on the 16th ult., expressing sympathy with the action taken by the Congress of the United States in favor of the settlement of international disputes by arbitration.

“Her Majesty’s government have pleasure in bringing this resolution to the knowledge of the government of the United States, and would be glad if the President should see fit to lay it before both Houses of Congress.

“I request that Your Excellency will communicate a copy of this resolution to the Secretary of State, with an intimation to the above effect.”

In the autumn of that year, our American Peace Society

at Boston deemed it important to secure the next step forward if possible, and at their request I visited Washington in November, and had a very satisfactory interview with Mr. Gresham, the Secretary of State. I strongly urged him to secure some favorable mention of this matter in the President's message. The message which appeared shortly afterward, in December, 1893, had this clause in it :

"It affords me signal pleasure to lay this Parliamentary resolution before Congress, and to express my sincere gratification that the sentiment of two great and kindred nations is thus authoritatively manifested in favor of the rational and peaceful settlement of international quarrels by honorable resort to arbitration."

I think we must admit that this was the culmination of the movement thus far. I said that we had advanced by triennial steps; perhaps we must be patient, and be well content if in 1896 the thing can be done. At any rate, much progress has been made since.

The question for us to consider this morning is, What is the next action that should be taken? It would seem that the next thing is for our executive department to negotiate the desired treaty. But it has been supposed by some of our friends that it would be wise to have Congress again invite our executive to act. Resolutions to that effect were introduced in the House of Representatives and in the Senate in the spring of 1894, about a year ago, and were under consideration during that session.

When Dr. Trueblood and I visited Washington at the beginning of the last session, in December, we found conditions somewhat unfavorable in the House of Representatives. Just then the disagreement existed with Great Britain about the Mosquito territory, and the proposal to complete the Nicaraguan Canal was also deemed of great importance in Washington. Senator Morgan, the chairman of the Committee on Foreign Affairs, was making a great speech in behalf of this canal. It was supposed that the Clayton Bulwer treaty with Great Britain might operate to prevent the United States doing what some enterprising commercial men wish to have

done by our government; and there is a certain feeling among members of the House of Representatives that until we get what we wish in regard to this canal, by England's consent or in spite of her, we do not wish to tie our hands with a treaty which might compel us to submit any disagreement to impartial arbitration. The matter had come up, therefore, before the House Committee on Foreign Affairs, it had been referred to a sub-committee; but though Dr. William Everett of Massachusetts, as chairman of that committee, had done everything he could to secure a favorable report, he had failed. We consulted with members of the Senate committee on Foreign Affairs, and on the whole they deemed it wise that the resolve should not be acted upon in the Senate; because, after the Executive negotiates a treaty, it then becomes the constitutional duty of the Senate to consider, act upon, and either accept or reject the treaty.

So we went back to the executive department, and had a brief but satisfactory interview with Mr. Gresham, who was very friendly to the cause in all the interviews we had with him;—I delight to do him this honor. Just at that time he was pre-occupied with other important business, and so the arbitration treaty waits for an opportune moment.

We do not want to underestimate the strength of our cause. I do not think there is the slightest reason for discouragement; great events come slowly. We need to appreciate what I was about to call the almost unanimous sentiment of this country in favor of this movement. The fact that a resolve like this passed unanimously in our House of Representatives, that it was passed without division in the House of Commons of Great Britain, shows that when the fit moment comes the treaty will be made.

I am delighted to think that we meet here to do what we can, in wise counsel, to expedite further this great cause which will unite the two great English-speaking nations in perpetual peace and amity. It will be an object-lesson to the rest of the world, and a very powerful step in the progress towards disarmament among the nations of Europe.

Just one word further about the relations that have existed between Great Britain and the United States, in a very important portion of the world's surface. It is not much known; it is one of those great things which have almost passed into oblivion because it has done its perfect work. How many of us know the fact that in 1817, after the war with Great Britain, the United States negotiated a short treaty, of about one page, which provided that on the chain of the Great Lakes, stretching so far across this continent, neither power should at any time have any vessel of war? Till the present time, nearly eighty years, the treaty has been faithfully observed, and the result is that there are no fortresses, no preparations for war, by land or water, on that whole territory. We came very near to the abrogation of that treaty during our Civil War, but fortunately the notice that had been given by our government to Great Britain was withdrawn and rescinded, and the treaty stands. This illustration shows how efficacious is a wise step in the right direction.

How can we make our influence effective? I cannot refrain from saying how greatly encouraged I am when I see the men and women in this gathering, and feel, what we all must feel, that it is not a little local cause, that we are not isolated units struggling at a hopeless cause, but that we are united and resolute in behalf of a cause which is sure to win. Shall we not go home cheered and confident? We have the press with us; of course we know that the pulpit is on our side. It only needs determination among ourselves to secure the result which we have at heart to accomplish.

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### PRACTICAL FRIENDLY VISITING.

BY E. H. BAILEY.

The force of the Charity Organization Society's motto, "not alms, but a friend," and the need of "individualism in charity," is felt by all who are truly interested in solving the great social problems with which we are confronted; in-

terested not only so far as to aid with voice and pen, but are willing and ready to take some active part, however small, in the various fields of work which are in operation among all civilized people, to overcome such evils as have grown out of indiscriminate almsgiving and other obsolete forms of philanthropy.

Theories may be advanced for ameliorating the conditions of the poor, regulating wages and hours of work, improving dwellings, extending industrial education, etc., but until there is personal contact between the benefactors and those to be benefitted, until there is a personal knowledge of how the poor man lives, theories and suggestions are of little avail.

There are ways and means of bringing about this friendly contact between the rich and the poor which do not wait for the necessity that compels application for charity, as happens when the Charity Organization Society sends its friendly visitor to families which, through unavoidable causes, or by their own shiftlessness and thriftlessness, are reduced to beggary, or, to phrase it more politely, the asking of alms.

Having admitted the fact that prevention is better than cure,—that it is a far worthier aim and object than all the relief offered by organized boards and charitable societies, and, moreover, is what the honest reformer is seeking to attain, wherever his special province of reform may lie,—it may well be asked why there is not more friendly visiting, more personal acquaintance growing out of constant contact, before the poor man or poor woman becomes a pauper.

During a recent visit in London, the writer was called upon to act as substitute among the weekly rent collectors of two sets of buildings in a certain poor district. These buildings, or cottages, as they are called, consist of some sixty tenements, built in three stories or balconies on four sides of a courtyard, which serves as a playground for the children. The lower balcony of the Edinburgh cottages and the upper balcony of the Albany cottages, forty tenements in all, were visited regularly on Tuesday (rent day) for six weeks, and

during that short period friendly relations were established with many of the tenants, hard-working industrious people, whose limited means compelled a weekly rental of not more than six or eight shillings.

The rent collector goes among the tenants as a business visitor. There is no occasion for undue or seemingly impertinent inquiry into ways and means of living. Certain kinds of information are given voluntarily to the one who has assumed the duty and right of entering into business relations with people of this class, and a pleasant, kindly word of remark or inquiry when collecting the rents, prompt and ready attention to requests for needed repairs, or other legitimate complaints from tenant to landlord, afford excellent opportunities of establishing and extending a friendly relation between the weekly visitor and those from whom rents are collected.

The method of conducting this business is exceedingly simple. The amount of payment is carefully entered against the name of the tenant and under the proper date, with receipted signature of the collector in each of two small books, one held by the tenant, the other by the collector, who makes immediate deposit at the office attached to the buildings, nothing more elaborate than a single room in one of the tenements. To encourage prompt and regular payment, a small bonus is given at the end of each quarter to such as have not once failed in paying the amount due before twelve o'clock on rent day; this is as pleasant for the collector to give as for the tenant to receive, and often opens the way for a friendly chat, which is likely to lead to further intercourse.

The rent collector must, of necessity, pledge himself to promptness and regularity in his visits, and not run away from business during a long summer holiday. Such a visitor is not a paid agent for collecting rents, and this very fact puts him at once on a different footing with the tenants than could possibly be established were he to receive a price for his labor based on the amount of weekly receipts exacted.



from tenants, not belonging to him in the same personal way as to the friendly visitor who, in his labor of love, finds his sympathies aroused and his interests awakened, while obtaining a knowledge of life as lived by the toiling thousands to whom all luxuries and most comforts are denied. The very knowledge that such a visitor gains counts for more in working out the difficulties which are constantly being presented to those who have these matters under consideration, than all the fine theories advanced by philanthropists and reformers who have never put themselves into the practical position of the rent-collector. He is no sentimental friendly visitor, wearying of his work as the novelty wears off, and becoming discouraged and disgusted as he finds himself unable to cope with the shiftlessness and, more often than not, habitual intemperance of the family assigned to his oversight. His position of trust is acknowledged, and it becomes easy to accept the advances of one whose visits are made with business precision and regularity.

After the first week of collecting, the writer was asked by Mrs. —, the Miss Octavia Hill of that district, if she had ever had any previous dealings with the tenants from whom the rents had been collected. Somewhat astonished at the question, her negative reply was received with the remark, "Why, the people have spoken of you (their new collector) with a familiarity which made me think there had been some previous acquaintance." This was an encouragement to the stranger as well as convincing proof that friendly relations with the poor are easily established.

A similar field for friendly visiting is offered in the house to house collection of weekly savings, which is so systematically and so well carried on in London, and which requires the same regularity and punctuality in visiting.

Practical work is ever the most efficient, and throws into the shade all the fine words of tongue or pen which are neither born of nor followed up by practical application. The pity is that there is so great a waste of energy when so much is needed in directions that make less noise and show, but are of far greater value.

# INTELLIGENCE.

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## LEND A HAND CLUBS.

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### ANNUAL LEND A HAND MEETING.

The annual meeting of Lend a Hand Clubs was held in Boston, May 29th, at Park Street Vestry. A large audience was present, which joined heartily in the opening exercises. Rev. E. E. Hale presided.

Dr. Hale presented the report which he made to the Ten Times One Corporation, and the secretary made the report for the Central Office.

#### SECRETARY'S REPORT.

Twenty-four years ago, the first club founded on the Wadsworth mottoes was formed. What have we to show since then as each year goes by and we come together here? Certainly, we cannot count in large numbers the Lend a Hand Clubs, and, at first sight, it would seem as if the multiplication had been very slow—indeed, as if there were little cause for congratulation. But when we remember that faith and hope and love are diffused, and are not material things to be counted, there is an encouraging side which shows a vast increase.

The clubs of young people now formed in the different denominations, consciously or unconsciously, owe much to Lend a Hand Clubs. The spirit that animates their socie-

ties is the same that animated many a Lend a Hand Club which has simply slipped its harness and in another garb became a strong power. Some have retained the mottoes in words; all have retained them in spirit; and so we come here to-day to say that we do not know the figures of this work. We know that our girls are more loving and helpful, our boys more public spirited; that the increase is not in our own country alone, but all over the world, and that faith and hope and love is the strongest working platform the world has ever known.

The Wadsworth mottoes in the story of Ten Times One is Ten, are at the base of all true living. They are faith and hope and love. They are:

Look up and not down,  
Look forward and not back,  
Look in and not out,  
Lend a Hand.

Whoso lives these mottoes, lives a high and noble life.

If a band of people, young or old, men or women, boys or girls, accept the mottoes, they join on that platform and become a Lend a Hand Club. Nothing more in the form of a profession is required. Any name will answer, any work outside themselves is Lend a Hand work, and any constitution which they may need, they can make themselves. Thus equipped, the Lend a Hand boy or girl, man or woman, is ready to take up life with a sense of fellowship which belongs to God's children. "In His Name" is the watchword, and dearly as many of us love it, we would not insist that others, just as earnest and high in their purposes, should accept it, if contrary to their own views.

The Central office is the rallying spot of the Lend a Hand Clubs. They can ask there for information about work, correspondence with clubs, and oftentimes for their own special charities, and it is a union for enterprises of a larger kind.

There are hundreds of applications by men, women, and children at the Central Office for work. We have not the staff for investigation, but the many charities of Boston come to our aid, and we are able to send applicants to positions or to places where they can be cared for better than we can do. A day spent at the secretary's desk would show many curious things, and so completely do we get in touch with all sorts and conditions of men, that the material for many a romance and many a sad story is ingeniously woven by the news-seeker from the real life of that office. Occasionally a man or woman begs for bread, often they ask for work, and now and again it is the longing of the lonely life for a little loving sympathy. "It does me good to look in at the Lend a Hand Office," a poor soul says, and it is simply that there is no other place provided where man and woman, worn out with battling all by themselves with the world, can come and tell the story and look out the window and listen to the tale of some one perhaps worse off than themselves, or give an hour's work for others. It is rest to such a one and it is what the Lend a Hand Office is for.

Among the larger charities of the Lend a Hand Office during the past year, we find again the Manassas Industrial School. Miss Dean, who addressed this meeting three years ago, has spoken to many of the clubs this winter, telling the touching stories of the struggles of her people for the school. Her heart was almost broken when Howland Hall was burned to the ground. Though almost everything was destroyed, the school was not interrupted for a single day, and a letter received last week from Miss Dean says: "I think they will lay the corner-stone of Howland Hall the 30th (tomorrow), if all things go well. We have had a meeting and the Board was well pleased with the money I have raised. There are seventy students in school; there are one hundred ready for next fall if we have room for them. The good Lord only knows where the money is to come from to carry on the work, and I ask him day by day to give my poor black people friends, to please give some of the millionaires

the same hearts that some poorer friends have, and let them give to Manassas School." This is a characteristic letter, and we heartily join with Miss Dean in the hope that money may come in plentifully until we see the Manassas Industrial School on a self-supporting basis.

Some of the clubs have sent clothing to the pupils, and from the Central Office we have sent barrels containing sheets, pillow-cases, blankets, towels, table-cloths, clothing, a new Webster's Unabridged Dictionary, and about thirty books of reference, the nucleus of the new school library.

Our Outing Fund, originally for men only, has been much increased by gifts to be used for women and children. At times we have sent a whole family into the country to live a life as new and strange to them as if they were transplanted to China or Japan. This work is one of the most satisfactory charities of the Central Office, and we would be glad to have the clubs come in closer touch with it, by finding in the country the best places to send tired people, and personally endeavoring to make the outing a happy one to them. Already this season we have had applications to send sick girls away. No applications are received direct from the person who desires to go. We have found this rule necessary in self-defence, or our time would be so occupied in investigating that the work would be curtailed. A volunteer staff of workers could here be used to much advantage, not unlike the friendly visitors of the Associated Charities.

We assisted fifty-three people last year to vacations; some were men, sick, aged, infirm: some were women, mothers of families, thoroughly discouraged by the daily grind of life; some were boys and girls who had never known any country but the Boston Common, who picked flowers for the first time, milked the cow and grew stronger in the fresh, pure air, tossed the hay, picked the berries, and found the world which God made instead of the cities of man's manufacture. Four men, a young girl, and a baby have died during the year, and a girl, now far away in Denver, is still ill. The West End Railway Co. kindly gave to us for distribution

last summer, as in summers gone by, 1000 free ride tickets. We have endeavored to use them wisely, and children, tired and aged people, have been benefitted thereby. We are indebted also to the Christian Union for free carriage rides, a blessing indeed to the helpless old people to whom we gave them.

The Noon-day Rest, having a committee of its own, will render you a separate report, as will also the Lend a Hand Book Mission, which is advancing most satisfactorily.

Under the head of Special Cases we have expended this year \$503.21. These special cases are people whose names are known only to us, and for some of whom we have made appeal in the *Transcript*. The money has been given for these people and has but passed through our hands. They have all been cases of pressing need, and the money has been wisely given.

Again the Sea Islands have claimed our attention. Bravely the colored people there have borne their trials, but not yet are they comfortably housed or fed.

They have made a strong effort to recover themselves from the effects of the cyclone of August, 1893, which destroyed so much property and over 1000 lives. They labored hard last year and raised large provision crops, in spite of spring drouth and drenching mid-summer rains. But of the cotton crop about two-thirds was destroyed by a heavy storm in October, 1894, and the low price of the cotton left them hardly any money, after the double taxes exacted by the state were paid. They have scarcely any chance for earning anything, in any way, and the corn, for which the Red Cross furnished seed unsuited to the climate, has not kept well, and so the food supply has run low everywhere, and in many places is entirely exhausted. It is too late now to send money for seed, but any contributions of money will be expended for grits, the cheapest and most sustaining food, and carefully distributed.

Contributions of clothing, also, will be most welcome, also

old sheets, quilts, and old cloth of any kind to use in sickness.

The people are not beggars, and most of them are thrifty and industrious, but their lives have been full of hardship, misfortune, and oppression, not only in old slavery days, but also since "de Union come in," as they say.

Among the smaller charities of the Central Office we find entries like this: baby's bath, food for a baby, a Thanksgiving dinner, under-flannels for an old man, lodgings, medicines, and several others which bring up recollections of sad stories.

A poor woman, afflicted with asthma, could not support herself as had always been her custom. A certain treatment, costing, at reduced rates, \$2.50 per month, gives her relief so that she can continue at her work, but she cannot earn enough to pay the extra \$2.50 per month. Last year the Central Office paid for one month. The visitor of the Associated Charities tells me that the money has now given out. Lend a Hand Clubs will again tide over this month, and if any person present, or club, would like to bear a share of the poor sister's burden and provide the medical treatment for another month, we should be most happy to receive the contribution.

A lady has sent us a few dollars to make children wildly happy. We are using the money as wisely as we can. A little girl showed me with great pride and satisfaction a real, new, gingham dress,—the first *new* dress, and you will not think it strange that it was of a delicate blue and white; and here is what a lady writes from Maine about the little boy whose dearest wish was made known to us:

"I went to Belfast yesterday afternoon and made the purchase of the wheelbarrow. I got the best one I could find. There are seventeen cents left. I thought I could buy him a little candy occasionally. Many thanks to the lady for her kindness. When I came home with it he came from school with his little school-mates to see the wonderful purchase; they went to the beach for some gravel. He says, 'please

tell that kind lady I thank her very much; never had anything so handy before.' When out of school it is his first pleasure, and he is very happy with it."

During the winter our president gave a course of three readings for the benefit of the Central Office. The Old South Committee kindly gave us the use of the building, and we made \$76.00 towards our necessary expenses of office work. The dues from the clubs should pay these expenses, but do not, and we would gently remind all clubs to examine their accounts and see if this year's dues are paid. Kind friends have come to our aid and we do not find ourselves in debt, but it should be the wish and pride of the clubs that the Central Office should not be in doubt about its means of support.

The quarterly meetings during the year, held at Worcester, Providence, and Marlboro', have been well attended and productive of good. They are great helps in bringing the Lend a Hand members into knowledge of each other, and by so doing increasing the efficiency of the work. The annual meeting is necessarily a meeting of reports in which the social element is to a degree left out, but the Quarterly Conferences bring us all together in real communion.

The *Ten Times One Record* has not yet received full recognition. We ask all the clubs to subscribe and to ask their friends to do the same. We have offered the silver badge to any club member who shall send in five new subscribers. Here is a way in which boys and girls can earn their own silver crosses.

The year is closed, and we look upon much work done, and, alas! much undone. Let us all feel the responsibility that is upon us, and in the year to come may more hearts be lightened, more homes made happier, more pathways through life made smoother, and our own knowledge of the kingdom of God made clearer than ever before.

The president read the following report :

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## NOON-DAY REST.

The Noon-day Rest still occupies the pleasant rooms on Bedford street where it was a year ago. The quarters are small, but rents are high and larger rooms cannot be had at the same price, more convenient than these. It is the earnest hope of the committee that some large-hearted man, building in that section of the city, will see our needs and finish off for us better rooms at moderate price. We have a very good idea of what we wish and what we need, and feel that we are able to pay a fair compensation for it.

The attendance has increased during the last year. The figures show 71,459 for the year ending May 1st, 1894, against 71,804 the year ending May 1, 1895. This does not mean that the Noon-day Rest has made more money. It has made less money. The object is not to make money, but to make comfort. The constant calls for necessary comforts and the desire of the committee to make even delicacies in food come within the means of every member of the Rest, uses what little profit might otherwise accumulate. The committee work for the greater comfort of the members, and the few rules which they have found necessary to make, have been made for the enjoyment of the majority.

At certain seasons there are fewer members to attend, owing to a less number of girls being employed in the neighborhood. This is in summer most noticeable, and so we have issued tickets good for four weeks, which enable outsiders to test the Rest and eventually become permanent members. The average price of a meal at the Noon-day Rest has been a fraction over 15 cents. For the month of April we find that the average meal was 14 1-2 cents. We do not think that this is owing to hard times at all, but that our portions are larger or cheaper, and the small profits are divided in that way. The membership is about 350 and the attendance varies from 270 to 320.

Kind friends have sent from time to time books and magazines which are greatly appreciated. We are indebted to

Mr. Forbes of the Forbes Lithograph Company, for six finely executed large artotypes for our walls. Six electric fans keep us supplied with fresh air, while the gaily colored Japanese fans ornament the walls, within easy reach of the diners. Among the improvements of this year we must note umbrellas to rent. A deposit of seventy-five cents is required, and five cents deducted for each day's use.

The clubs have maintained their close interest in the work, some members of clubs or their delegates being there each day to assist in pouring the coffee and chocolate.

The Rest is a harmonious organization, and members and employees have a friendly feeling, without which the wheels could not run so smoothly. The rules are few and are nearly all contained in the slip which we have printed as a circular. It reads thus :

The Noon-day Rest is a self supporting institution. It is established by the Lend a Hand Clubs, to be carried on as a business enterprise, the receipts to cover the expenses. Rents are high in the heart of the city, and, therefore, the rooms do not accommodate all who wish to take advantage of them, and it is necessary to limit the membership. Each member pays ten cents weekly, and receives a membership card. This card must be presented and fee paid each Wednesday. The card is punched at each payment. Any member not paying her fee for two weeks, will forfeit her ticket, except in case of illness, when a notification must be sent to the Cashier before the expiration of the two weeks. The Cashier will make a list of those desiring to become members, and notify them in order as fast as vacancies occur.

The weekly payment is saved by the low price of food at the Noon-day Rest. If, however, any member wishes to bring her own lunch, her ticket entitles her to every privilege and courtesy of the Rest—a seat at the table, napkin, plate, glass of water, and service the same as if she were purchasing her lunch.

The success of the enterprise depends upon the members as much as upon the Committee. Speak frankly, but not in a fault-finding spirit, of any error which you think can be remedied.

TICKETS ARE NOT TRANSFERABLE.

Miss Brigham of the Lend a Hand Book Mission was detained by illness and wrote :

"The outlook is as encouraging as ever. I passed most of the winter in Georgia. I have tried to arouse an interest

in the people of the large cities of Georgia, to help by collecting reading matter and sending it out into the country places. Each little society is a bureau of information which receives applications for reading and forwards them to me.

"The North and South Carolina Lend a Hand workers of the Book Mission have been very energetic and faithful, and a good foundation for future work has been laid. A full report will be given in the autumn. During the summer much will be accomplished through correspondence. More reading material is needed to meet the demand."

After the reports and singing by the Old North Club, addresses were made by Rev. E. F. Hayward of Marlboro', Mass., Mr. Cyrus C. Lathrop of Albany, and Mr. Robert E. Ely of the Prospect Union, Cambridge, all of whom are interested in work among boys.

The following ladies were appointed upon the committee of the Noon-day Rest:

Mrs. Bernard Whitman, Mrs. J. H. Tuttle, Mrs. Kate MacMahon, Miss C. I. Coffin, Miss L. E. McAlister, Miss A. L. Sproat.

The club songs were sung with much spirit and the meeting adjourned with a benediction.

The beautiful flowers which were used for decoration by the clubs, were given to the Old North Club to dispose of in the crowded parts of the North End.

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## AN OPEN LETTER ON THE INTERNATIONAL LEAGUE.

511 TACOMA BUILDING, CHICAGO,

PROF. CLARENCE GREELEY,

SEC. INTERNATIONAL LAW AND ORDER LEAGUE.

DEAR SIR: At least three-fourths of the law-breaking and disorder which afflict our own and other countries are the result of intemperance, and other law-enforcing move-

ments must necessarily bear a close relation to the temperance cause.

Perhaps the greatest hindrance to progress along temperance lines is the division of the temperance forces into so many different and sometimes rival organizations. There is not, and there ought not to be, any separate and independent constituency for the law and order movement. Its constituency ought to consist of the members of all temperance and kindred organizations.

Perhaps the greatest defect of the other temperance associations is the lack of the law-enforcing element. For everywhere statutes and ordinances are enacted for the restriction of intemperance and its evils, and the non-enforcement of such statutes and ordinances results in a double evil—the negative evil of no positive results, and the positive evil of contempt for law and public authority.

It therefore seems to me that under existing circumstances, an effort should be made to make the International Law and Order League a General Federation of Temperance and Moral Reform Organizations of our own and other countries, for the objects stated in our constitution, which seems admirably adapted to this purpose. Under it, such a federation can be established without imposing any burden on the several organizations other than such as they may voluntarily assume, and without impairing in any degree the full liberty of action which each now enjoys.

Under such a federation great benefits would result from an annual meeting for conference on matters of common concern.

Please consider these suggestions as carefully as possible and favor me with your views at your early convenience.

Very respectfully yours,

C. C. BONNEY,

*President International Law and Order League.*

### HELPING HAND MEMORIAL.

A fine memorial to Mrs. Margaret Post has recently been dedicated in New York City. It is called the Helping Hand Building, and is located at 414 to 418 West Fifty-fourth Street. Thirty years ago the Helping Hand Association was organized by Mrs. Post for the purpose of aiding those whom she called "the less favored members of society." Mrs. Post died two years ago. The greater part of her life she was almost a helpless invalid, being unable to move around except in a rolling chair, yet during this entire time hers was the most energetic of all the "Helping Hands." The memorial to this noble woman contains in its five floors a day-nursery, sewing and conference rooms, a chapel, a gymnasium, and an apartment-house. This latter feature is a model one in every way, and will accommodate ten families. It is the fourth model tenement in New York City, and ought to have a wide sphere of influence, since it stands within three blocks of the centre of the population of the metropolis. It has been estimated that three-quarters of that population dwell in tenements, and one-half of these live amidst surroundings lacking everything conducive to purity of thought and life. In London the densest population is 157,000 to the square mile; in New York, 290,000.

### HOME FOR EPILEPTICS.

In the town of Rochester, not far from Pittsburgh, has been founded the first home for epileptics in the state. It is a marked step in advance in charity reform.

The late Rev. Dr. W. A. Passavant was much interested in epileptics. He visited the original home founded seventy-five years ago at Bielefeld, Westphalia, Germany, and there formed the resolution of founding a similar institution in this country. He had collected for this purpose but a small

sum of money when he died, but he was so thoroughly in earnest in his desire to improve the condition of epileptics that his friends determined to carry on the work, and the Passavant Memorial Home for the Care of Epileptics was dedicated a few weeks ago.

Dr. Passavant introduced the Protestant Order of Deaconesses, and a valuable property owned by them has been given to the work, which will be conducted under their supervision.

A board of twelve trustees has been formed and the work begins with an income of \$1,580 pledged for terms varying from one year to the lifetime of the subscriber. This amount has been raised in a very short time, and will be increased to meet the needs of the institution. The deaconesses serve for a sum which merely supports them. The institution will derive a considerable income from wealthy patients also, although it is more particularly designed for the poor, who, of course, suffer most from the disease. No religious or other distinction will be made in the reception of patients, their need being the only criterion.

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#### SUMMER SCHOOLS.

Chautauqua Assembly at Lake Chautauqua, N. Y., from June 29 to August 26.

University Extension Summer Meeting at Philadelphia, July 1 to July 26.

Greenacre Conference at Eliot, Me., July 6 to August 31.

Bay View Assembly and Summer University at Bay View, Michigan, July 10 to August 14.

Catholic Summer School at Plattsburg, N. Y., July 6 to August 10.

School of Social Economics at Chicago, August 22 to 29.

School of Science, Philosophy, and Languages at Colorado Springs, July 15 to August 12.

College of Languages and Amherst Summer School at Amherst, Mass., July 1 to August 9.

School of Science of the Atlantic Provinces of Canada at Amherst, Nova Scotia, July 3 to 18.

Oak Island Beach Summer School at Babylon, L. I., July 1st.

Summer School of Biology, Durham, N. H., July 8 to August 3.

School of Applied Ethics at Plymouth, Mass., July 8th to August 9.

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#### COUNTRY REST.

A new philanthropy in which the people of Chicago are interested is a free summer rest and country home for convalescents near La Porte, Ind. Mrs. Sophia Fargher has given the use of her property, besides collecting money for this purpose, and a board of managers has been organized at Chicago.

The Convalescents Home and Aid Association will give free care to poor women and children who have been discharged from the hospital, but who still require rest and quiet. Working girls will find a home here, and, if able to pay, a small charge will be made.

There is no convalescent home in Chicago connected with the hospitals, and the physicians feel that this is a most needed institution. The house itself is a large, two-story, old homestead, with acres of orchard and shade trees in the vicinity. While this is practically the first country home of the kind Chicago has ever had, women and girls have been sent to the farmers to board in previous years, but a home specially fitted to their needs will prove indeed a blessing.

## PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D.      -      -      -      -      -      Editor in Chief.  
JOHN STILMAN SMITH,      -      -      -      -      -      Business Manager.

The publishers of the **LEND A HAND MAGAZINE** are about making some important changes in their business management, and take this opportunity to offer to Libraries a complete set of this Magazine at a large reduction from the published price.

No more valuable books of reference, on all questions relating to charities and reforms, are published, and a complete set would be an important acquisition to any library.

The published price for the fifteen volumes is \$30.00. We offer the balance of the edition, consisting of but a few sets, for \$15.00, bound in half American Russia, cloth sides.

Do you wish to know how to have *no steam*, and not half the usual *work* on wash-day? Ask your grocer for a bar of *Dobbins, Electric Soap*, and the directions will tell you how. Be sure to get no imitation. There are lots of them.

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The Christian Union . . . . .	4.50	5.00
Cosmopolitan . . . . .	3.50	3.50
Cassell's Family Magazine . .	2.50	3.50
Boston Commonwealth . . . .	3.50	4.50
New England Magazine . . . .	4.00	5.00

The complete novel in the June issue of **LIPPINCOTT'S** is "The Battle of Salamanca," a stirring tale of the Napoleonic wars, from the Spanish of Benito Perez Galdos, an author of high repute in his own country, but hitherto too little known in America. It is followed by a brief account of "Galdos and his novels," by the translator, Rollo Ogden.

William Thomson, a pioneer of the days when the California trail was new, relates a wild Western adventure of long ago, "Beset in Aravaipa Canon." The other stories of the number are, "As a day in June," by May D. Hatch, and "Interwoven Strains," by J. Percival Pollard.

Under the title, "William Shakspeare: his Mark," William Cecil Elam shows how largely the speech of illiterate Virginians is that of the corresponding class in England near three centuries ago as preserved by the great dramatist.

In "The Tyranny of the Pictorial," Sidney Fairfield exposes one of the most prominent fads of the day. He complains that pictures, especially of women, occupy too largely the place of reading matter; and all who are familiar with our illustrated papers and magazines—as who is not?—must admit that he hits the mark.



# North Carolina Plants.

In this advertisement we name but a few of the plants we can furnish. All, except those that bear transplanting from woods to lawn without danger of dying, are garden grown plants with good tops and well rooted. The few plants named below are all well worthy of a place in private grounds. To all who wish, we will give special directions how and where to plant in order that the best results may be obtained.

## HERBS.

	Each.	Doz.	Hum.
<b>SHORTIA GALACIFOLIA,</b>	.25	2.50	10.00
A rare and very beautiful little evergreen flowering plant, with an interesting history.			
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Grows in moist places and bears waxy looking white flowers nearly an inch in diameter.			
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A pretty little Iris that should please the most fastidious.			
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One of our finest and rarest big plants.			
<b>LILIUM SUPERBUM,</b>	.25	2.00	8.00
Few plants are more ornamental than this lily which grows from 5 to 8 ft. in height and bears as many as 25 beautiful flowers.			
<b>TRILLIUM GRANDIFLORUM,</b>	.25	2.00	10.00
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<b>CYPRIPEDIUM PUBESCENS,</b>	.25	2.00	8.00
This large yellow Lady's-slipper should be in all collections of hardy perennials.			
<b>CYPRIPEDIUM ACAULE,</b>	.25	1.50	6.00
Another orchid worthy of cultivation.			

## SHRUBS.

	Each.	Doz.
<b>STUARTIA PENTAGYNA,</b>	.50	5.00
An American Camellia, rare and very beautiful.		
<b>CLETHRA ALNIFOLIA,</b>	.30	2.50
Well worthy of a place in our grounds.		

Each. Doz.

<b>KALMIA LATIFOLIA,</b>	.50	4.00
Our mountain laurel, one of the most beautiful of our evergreen flowering shrubs.		
<b>RHODODENDRON MAXIMUM,</b>	.50	5.00
Our largest Rhododendron, and one of the finest shrubs in all the world.		
<b>RHODODENDRON CATAWBIENSE,</b>	.50	5.00
Rarer than <i>maximum</i> .		
<b>RHODODENDRON PUNCTALUM,</b>	.50	4.00
A smaller plant, but beautiful and worthy of cultivation.		
<b>RHODODENDRON VASEYI,</b>	.60	6.00
This is a deciduous Rhododendron and resembles the <i>Azaleas</i> . By many this is considered our finest deciduous shrub. Nothing could be more beautiful than a bed of <i>Vaseyi</i> . Rare.		
<b>AZALEA CALENDULACEA,</b>	.50	5.00
Flame colored azalea, gorgeous and beautiful.		
<b>AZALEA ARBORESCENS,</b>	.40	4.00
Large white azalea, beautiful and deliciously fragrant.		
<b>CHIONANTHUS VIRGINICA,</b>	.40	4.00
Virginia Fringe Tree should have a place on every lawn. As its name would suggest, it bears pure snowy-white fringed flowers.		

## TREES.

<b>TSUGA CAROLINIA,</b>	.50	5.00
Carolina Hemlock is our rarest evergreen, and we have nothing finer.		
<b>ANDROMEDA ARBOREA,</b>	.50	5.00
This tree <i>Andromeda</i> is beautiful at all times, but especially so in autumn.		
<b>HALESIA TETRAPTERA,</b>	.50	5.00
Silverbell or Snowdrop Tree as it is commonly called, is a small tree with mottled bark, and, as its name suggests, bears white bell-shaped flowers.		

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VOLUME XV.

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